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Ignatian Survey: 1963

The Ignatian Survey was first published in Woodstock Letters *in the April issue of 1963. It was there described as a yearly profile "of the significant articles on Jesuit spirituality and the* Exercises *which may not be readily available to our readers," and which may be "of use to our retreat work, preaching and in our personal spirituality."*

But beyond these purposes, it is our present hope that these annual surveys focus upon another pressing need of the Society of Jesus in America. This need, we believe, is for a more formal study into our spirituality, more research in an attempt to integrate our spirit and tradition with the contemporary American religious and cultural scene.

Such research is both described and exemplified elsewhere in this Ignatian issue. But it is still in its beginning stages; and until (and probably after) it expands into a steady stream of scholarly and pastoral books and articles, the value of an Ignatian Survey, such as the present one, will clearly remain: as a source of information, and as a stimulus to American study.

Joseph J. Foley, S.J.

THE SPIRITUAL EXERCISES AND CONTEMPORARY THOUGHT . . *Walter Farrell, S.J.*
THE BIBLE AND THE EXERCISES . . . . . *Jacques Lewis, S.J.*
THE SCRIPTURAL BASIS OF THE PRINCIPLE AND FOUNDATION *Francisco Marin, S.J.*
THE GRACE OF AFFECTIONATE REVERENCE . . . . . *Manuel Ruiz Jurado, S.J.*
FINDING DEVOTION IN ALL ACTIVITY . . . . . *Peter Henrici*
PRAYER AND THE HUMAN WORD . . . . . *Raphael Lopez-Olea, S.J.*
THE LONG RETREAT PRESENTED BY FR. ANTOINE LE GAUDIER . *H. de Gensac, S.J.*

The *Spiritual Exercises* and Contemporary Thought

Certain central themes running through modern psychology, literature, and drama—specifically, the image of man as a self-actualizing subject attempting to achieve a meaningful life in dialogue with the world—highlight some crucial aspects of the Exercises, *which in turn have a special relevance for our time.*

"The *Spiritual Exercises* and Contemporary Thought," by Walter Farrell, S.J., *Review for Religious,* 22 (2), March 1963, 218-24.

WHEN I READ THE *Spiritual Exercises* of St. Ignatius through the eyes of modern thought, what do I see? This question resolves into two others: first, what themes or concepts are recurrent in contemporary thinking? Secondly, what light do these notions throw on the *Exercises?*

The Themes of Modern Thought

In answering the former question we shall consider chiefly modern psychology, literature, and drama. First, let us take psychology. On May 17, 1962, Doctor Victor Frankl, professor of neurology and psychology at the University of Vienna, gave an address to the Academy of Religious and Mental Health which emphasized the following ideas:

Psychology

The doctors of today are confronted more and more with a new type of patient, one on whom the ordinary and familiar techniques of psychotherapy have little effect. This patient manifests a general lack of interest and initiative, a condition apparently deriving from loss of security in his physical surroundings and in his cultural traditions. He lives in an existential vacuum; his life lacks meaning and purpose. Dr. Frankl noted that the concentration camps were laboratories for this type of individual. There, he said, we experienced men who behaved like swine and men who acted like saints. It was up to the individual to decide which he would become; each man had to try to eliminate the existential vacuum and put meaning in his life. "It is time," Dr. Frankl concluded, "that this decision character of human existence be included in the very definition of man."

Let me now contrast the patients of whom Dr. Frankl spoke with another group studied by Abraham Maslow—a group of well-adjusted or "self-actualizing" people. These people are characterized by *acceptance* of themselves, of others, and of the world around them. They are eager to improve themselves and others, but they go about it gradually, peacefully, able to live with people and things as they are. They tend to be outgoing people: "problem-centered" rather than self-centered. They are autonomous and to this extent rather detached; they can live alone and yet they enjoy the company of others. They can sympathize easily and tend to see things in perspective. They are creative, for they have a value system that makes them independent of circumstance and relatively untroubled by anxiety. In short, they are adjusted to reality.

Literature

In his *Selected Essays,* Robert Penn Warren contrasts the "lost generation" of Ernest Hemingway's early novels with "all the sad young men" whom F. Scott Fitzgerald wrote about during the same period. Hemingway's characters, Warren notes, reject the prosperity of the twenties, turning away from its wealth and glitter; those of Fitzgerald, in contrast, run after every form of wealth and indulgence. But these differences, continues Warren, are superficial: both sets of people have this in common—"they are seekers for landmarks and bearings in a terrain for which the map has been lost." These angry young men did not disappear in the years between the two world wars; they are with us today.

Drama

In an interesting assessment of the depersonalization of modern drama, Glicksburg points out that the characters who people the plays of Strindberg, Chekhov, O'Neill, Williams, and others, are either men with no clear-cut identity, or lonely people—men in a futile struggle with forces they can neither master nor understand. The modern dramatist writes by questioning: he questions the base of reality, the norm of sanity, all of man's cherished illusions. The modern area of tragedy is the inner man, not the outer. This preoccupation with the disintegrated personality, with the subject and his struggle, paradoxically reflects "man's desperate quest for the ideal of wholeness."

Contemporary Thought: Summary

I would single out four themes as perhaps central in the thought we have just been considering: first, a preoccupation with man and the meaning of man; second, a tendency to focus on man's interior, to attempt to get a better sense of man as subject; third, a realization of the subject as engaging in continual dialogue with his "surround," the world of men and events; finally, an emphasis on human decision, the exercise of freedom, self-actualization as crucial to the proper human condition.

Implications for the Exercises

What light do these notions throw on the *Spiritual Exercises?* For one thing, the idea of man as engaging in a dialogue with reality alerts me to the dialectical character of the *Exercises* themselves, which consists in a reciprocal flow of activity between man and God. It suggests that there are two main parts to the *Exercises:* first, God's plan proper to man as we find it in the Principle and Foundation, and man's rejection of this plan as we meditate on it in the First Week; secondly, God's new plan, offered concretely in the kingdom and the advent of the Word, to which the exercitant must give his response, face to face with the person of the King.

Modern thought also develops the theme of the interior struggle of man. In the annual retreat according to the *Exercises,* there are two levels of activity: there is the "horizontal" or objective level of the *Exercises* themselves, the meditations common to all which remain the

same year after year; and there is also the "vertical" or personal level, that of the activity of the Holy Spirit in my soul, which is different from his work in the souls of others or in mine at a different time. St. Ignatius' directions concerning consolation and desolation indicate that he expects this vertical level to obtain, that there should be ups and downs. If the exercitant reports that he is experiencing neither consolation nor desolation, St. Ignatius humorously directs the retreat master to inquire whether the exercitant is really making the *Exercises.*

This preoccupation with the personal, interior, and vertical aspects of activity puts a new perspective on such things as the examen of meditation, the discernment of spirits, and the detailed considerations of the Two Standards, the Three Classes, and the Three Degrees of Humility. For these are all particularly concerned with assessing one's spiritual sincerity and charting the movements of grace.

The centrality of freedom and decision in modern thinking tells me that a retreat is not just a yearly historical event, a series of lectures, an extended examination of conscience, or spiritual reading made out loud. Fundamentally it is a *decision*—a decision resulting from the exercise of freedom under grace. Like Dali's painting of the Crucifixion, it is not just an objective event which I watch: I am involved; in the very act of looking, I *become* the event. I find myself looking down from the cross, one with Christ, and involved with Him in this salvific work. I am living out with Him a decision of redemptive love.

The annual retreat according to the *Exercises* is, then, the subject involved in commitment: for us it is a further decision, a continued commitment. It is a renewed, deepened continuation of the initial vocational decision which I made.

(Justin J. Kelly, S.J.)

The Bible and the *Exercises*

As Biblical Theology achieves greater prominence in all phases of the current life of the Church, the question inevitably arises concerning the accommodation of the Spiritual Exercises *with contemporary exegesis. Actually the major themes of Biblical Revelation can be effectively woven into the scheme of the* Exercises.

"La Bible et les Exercises," Jacques Lewis, S.J., *Lettres du Bas-Canada,* XVII (1), Mars 1963, 5-15.

A RETREAT DIRECTOR can easily build up a catalogue of scriptural texts and apply them to the subjects of the meditations which he presents in the *Exercises.* There is no problem on that point. The point at issue is the internal conformity of the *Exercises* with Biblical Revelation viewed in the light of modern exegesis. The task is to ascertain whether biblical perspectives themselves can be found in the *Exercises* of St. Ignatius.

It goes without saying that the problem is recent. Fr. Joseph A. Fitzmyer, S.J. has already touched on this particular subject in his

article "The *Spiritual Exercises* and Recent Gospel Studies" (*Woodstock Letters*, July, 1962). His treatment, however, was concerned with the interpretation of the mysteries of the life of Christ.

For the reader's convenience certain essential characteristics of Biblical Revelation can be schematically outlined at this juncture.

1. In our sanctification, as in our creation, the entire initiative is on the part of God.
2. Theologically, the fact of creation is subordinated to that of election (Abraham, Israel, the Messias). By means of this election God announces salvation to the human race given up to sin.
3. The Exodus is the fundamental event of the religious history of Israel and of humanity.
4. Salvation is only for the "poor of Yahweh."
5. Christ fulfills a central transcendent function. He completes the Old Testament and accomplishes the divine plan through His royal and suffering Messiahship. He invites man, by identifying Himself with him, to the bosom of a community: the Church.

Are these themes found in the *Exercises?* If they are not found there, is violence done to the Ignatian structure by introducing them in an arbitrary fashion?

Preliminary Remarks

The *Exercises* do not contain explicitly the complete thought of Ignatius since they are a practical manual for the use of the retreat director. To do the Exercises full justice, the other writings of Ignatius should be consulted together with the mystic graces received by Ignatius at Manresa, La Storta, and Rome.

While it is out of the question to maintain that St. Ignatius miraculously possessed the insights achieved through modern exegetical research, still he should not be blamed for not having them, nor should his own point of view be rejected. Obviously Christian spirituality should be in harmony with Scripture, but the strict exegetical method of interpreting Scripture is not the only legitimate method. Spiritual writers, the Fathers of the Church, and the Liturgy itself have always drawn on the Bible without being restricted to the literal sense. Nevertheless, God who adapts His action to persons and circumstances intends that we take into account today's biblical renewal together with the fact that retreatants are open to the perspectives of contemporary exegesis.

If the tenor of the *Exercises* does not have the same orientation as that of Scripture, there should be no fear of applying the scriptural orientation as far as possible; on the contrary, it is in accordance with the spirit of accommodation held by Ignatius. However, this would not have to be done by abandoning the proper end of the *Exercises:* the search for God's Will for me.

Analysis of the Exercises

It is obvious after considering several successive divisions, that the *Exercises* contain a single reality which dominates and unites them:

Jesus Christ. To this objective unity of the *Exercises*, there corresponds within the retreatant a subjective unity which resides in the election. Throughout the four weeks the *Exercises* pivot about two poles: the call of Christ and the response of man. These two poles are linked by the action of the "good spirit," the spirit of consolation. In the course of the *Exercises*, St. Ignatius expressly supposes that God and, in an inverted sense, Satan intervene in the soul of the generous retreatant. This is why the Discernment of Spirits is indispensable in an Ignatian retreat. Man, in the eyes of Ignatius, is a being visited by superior powers.

The Christ who dominates the *Exercises* is the eschatological Christ, the active center of the history of salvation. It is clear both in the mystical experiences of St. Ignatius and through the testimony of Nadal and Manare that the contemplation of the Kingdom is the point of departure and the heart of the *Exercises*. St. Ignatius sees Christ as the "Lord of all things" looking at the two cities which divide the world, and also as the "Spouse" of the Holy Church which the Holy Spirit directs and governs. The Lord, having come to His redemptive fulness, transcends the world while assimilating Himself to it. The Lord of the Kingdom is the Lord of the Ascension who acts in the world; before Him stands the entire world which He calls to Himself.

The Principal Stages of the Exercises

The Principle and Foundation: Two closely related characteristics are revealed here. St. Ignatius affirms in the first place that it is God who produces all reality here on earth and impresses a meaning on creation. Secondly, in creating He calls man to His service; He moves the will and inspires the soul to choose. The creation and the vocation of man are the work of the Lord.

The First Week: The Exercises of this period of the retreat place the exercitant within the history of sin beginning with the fall of Lucifer and ending with the state of the damned. The retreatant is led to see sin as a disorder in the divine plan. Once man has been excluded from Paradise, his history becomes one of active submission to the Mediator come to save him on the cross. "The Lord Himself passes from life eternal to temporal death in order to die for my sins." The First Week immediately directs our soul to the Savior in the colloquy of mercy and it ends with the contemplation of the Kingdom which contains the full response of God to the sinful world.

The Kingdom: The Lord in the contemplation of the Kingdom is presented with His cross offering labor, humiliation and poverty to those of His company. The Redemption with which Christ associated us is of a social nature. Jesus is a King who intends to conquer the whole world. The *agere contra* of the Kingdom is an individual effort only in so far as St. Ignatius envisions it as an effective commitment of the retreatant to the salvific plan of the Lord.

The Mysteries of the Life of Christ: St. Ignatius does not consider the deeds and actions of Jesus as examples or models of the various

Christian virtues. Christ should be viewed as one who has chosen a poor and suffering condition in order to devote Himself to the service of His Eternal Father.

Ad Amorem: This contemplation, the culmination of all the *Exercises*, inculcates in the retreatant a spirituality of participation in the action of God on earth. All one has and does is given to the Lord to realize His divine plan in the world.

The Biblical Spirit of the Exercises

The similarity between the themes of the *Exercises* and those of Scripture is undeniable. First of all, the *Exercises*, like Scripture, present God as transcendent Lord and Creator. God is the One from whom everything on the face of the earth proceeds. The source of everything is the divine goodness and wisdom which is Providence. God is love in the scriptural sense and to sin is to forget the love of the Eternal Lord for us. God creates in order to call, to effect an election through our indifference. This direct link established by Ignatius between creation and election parallels the thought of the Bible in which God creates for the purpose of election. This is evident in the first eleven chapters of Genesis which serve as an introduction to the election of Abraham.

The First Week with the figure of the Redeemer in the exercise on the triple sin is reminiscent of the Protoevangelium announcing the victory of the first-born of woman over the devil. Like the Old Testament, the First Week asks the retreatant to humbly recognize his sins, to answer the warm greeting of the Divine Mercy, and to heed the voice of the prophet. The Christ of the *Exercises* is the "Lord" (Kyrios) of St. Paul, He who has come in the "last times" to realize the eternal design of God by making Himself obedient unto the death of the cross in the "emptying" to which His love delivers Him.

There are other similarities between the *Exercises* and Biblical Revelation. The knowledge of creation which St. Ignatius received at Manresa; "A white presence, out of which come rays of light caused by God," resembles the Glory of the Lord described in the Pentateuch. The program of the Two Standards recalls St. John on the triple concupiscence (1 Jn. ii, 16) while the entire book of the *Exercises* carries strains of the great apocalyptic battle which the dragon wages against the woman and her children. The role of the "spirits" also has echoes in the New Testament (Heb. v, 14; 1 Jn. iv, 1).

It appears then, that the essential characteristics of Revelation which were listed at the beginning of the article are substantially verified in the *Exercises* except that of the Exodus which is not formally found in the text. However those biblical themes which are absent can be woven into the text, thereby increasing the power of the *Exercises*. For the words of Revelation, like those of Jesus, are "spirit and life."

(Raymond Adams, S.J.)

The Scriptural Basis of the Principle and Foundation

The Bible is the history of man's salvation by the Father through the Son in the Spirit. This article attempts to pour the richness of Salvation History into the Exercises *in a way consonant with Ignatius' own vision of the God of love. Various biblical themes are introduced to fill out the broad-boned skeleton of the Principle and Foundation.*

"Fondo escriturario del Principio y Fundamento," Francisco Marín, S.J., *Manresa,* 35(136). Julio-Septiembre, 1963, 241-50.

THE PRINCIPLE AND FOUNDATION is not an apologetic for the fact of creation. It seeks rather the purpose of man. "Man is created, but for what?" The answer, at once simple and profound, emerges from a mosaic of biblical themes.

Genesis offers a picture of paradise: serenity and equilibrium amidst the luxuriant verdure of Eden. And there walks man, created in the image of God, an I-thou, male and female, living in graceful intimacy.

> A husband is head of the wife, just as Christ is head of the Church. . . . This is a great mystery—I mean in reference to Christ and to the Church. (Eph. 5:23, 32)

Into the heart of this harmony burst the sinful cry, and paradise is no more. But the promise of enmity between the woman and the serpent launched Salvation History.

A new creation, a restoration, a return to original harmony is St. Paul's call to redemption. Happiness assumes an eschatological aspect when God "will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more" (Apoc. 21:4).

The return to Eden is symbolic of the true restoration: God's call of man to intimate personal union. Each unfolding of the Messianic revelation is a further invitation for man's return to love.

Abraham, "God's friend," rejoices in a friendship based on a God who is a mountain of rock. "He trusted the LORD" (Gen 15:6).

> By faith he who is called Abraham obeyed by going out into a place which he was to receive for an inheritance; and he went out, not knowing where he was going. (Heb 11:8)

Abraham's faith of firm friendship initiated the restoration.

Moses welcomed a deeper sign of divine preference. "I am who I am" (Ex 3:14) revealed not existence, but the plenitude of existence—a presence. Yahweh is a presence which transcends all human experience: it is immovable, unfeigning, fore-ordaining. And this presence is placed at the service of the Hebrew people. It emerges as a free presence of love. The Hebrews are no longer friends, but first-born, beloved:

> Then you are to say to Pharaoh, "Thus says the LORD: 'Israel is my first-born son; so I said to you, "Let my son go, that he may serve me"; but you refused to let him go'." (Ex 4:22, 23)

The Desert is the center stage for the sealing of the Covenent in a theophany and a promise. The great theophany of Exodus 34 reveals Yahweh as "a God compassionate and gracious, slow to anger, abounding in kindness and fidelity"—a roll call of recurrent biblical attributes (*rahum, hen, hèsed, emet*). And this LORD makes his promise:

> 'I am going to persuade her, and lead her to the wilderness, and speak to her heart. . . . And she shall respond there as in the days of her youth, as in the day when she came up from the land of Egypt. On that day it shall come to pass,' is the oracle of the LORD, 'that you will call me, "My husband".' (Hos 2:14-16)

These two saving events disclose the intimate personal character of the Covenent. It is a betrothal (the wedding awaits the Christ). The infidelities of Israel become fornication, and the lyricism of the Song of Songs is epithalamic.

Even at its apex, the Covenent remained the intimacy of two persons in their otherness. In Christ, however, the fore-shadowings of God and man merge into the mystical union of the God-man; Covenent becomes Church, i.e., Christ. Entrance into the reality of Christ in his Church restores the lost harmony of Eden. Love gains entrance; love is the "for what" of creation. Love remakes us in the image of the God of love.

The biblical themes are recapitulated in the refrain "the praise, reverence, and service of God Our Lord." Praise and reverence are elements of service, and service demands the antinomical virtues of liberty and dependence. This antinomy is resolved only through love, the love of the "Servant of Yahweh" and of the faithful "remnant." ". . . and in this way, to save one's soul," is itself the promise of future glory written into the present possession of the life of the Trinity. The just shall "be with" the LORD. The impious are segregated in *sheol*. "In the beginning was the Word. . . . He was in the beginning with God" (Jn 1:1, 2). Without ceasing to be with God, the Word, the living God, became man. So too we, by being with God, will live with the life of God.

Our existential ordering to the love of God posits two moral conclusions: one practical—the use of creatures; the other affective—indifference.

Yahweh, he who has life in abundance, excludes all created sources of life:

> Where is their God, the Rock in whom they sought refuge. . .? Let him come to your help; let him be a shelter over you! Know now that I, I am he, and that there is no god beside me; it is I who slay, and bring to life; when I have inflicted wounds, it is I who heal them. (Dt 32:37-39)

Only Yahweh can love us with the love of re-creation and restoration. This is the love symbolized in conjugal union and for which St. Paul accounted all creatures as dung.

To choose and desire those things which are more conducive to the goal for which we are created requires a scale of affection and love. "Simon, dost thou love me more than these do?" (Jn 21:15). Compelling

love, not apathy, is the root of Ignatian indifference. "For I am sure that neither death nor life . . . nor any other creature will be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom 8:38-39).

(Andrew Weigert, S.J.)

The Grace of Affectionate Reverence

The Spiritual Diary *of St. Ignatius shows the genesis of a special divine gift, which helped to create the characteristic Ignatian spirituality.*

"En torno a la gracia de acatamiento amoroso," Manuel Ruiz Jurado, S. J., *Manresa,* 35(135), Abr.-Jun. 1963, 145-154.

IGNATIUS OF LOYOLA WAS ALWAYS SENSITIVE to interior tendencies which manifested the will of God, especially in methods of prayer, and so he noted on March 9, 1544 in his *Spiritual Diary* that God wished to show him some way of going about it. The conviction can be traced cumulatively through notes on previous days and it persisted subsequently in the form of almost uninterrupted divine consolation until on March 17 a culmination was reached in the infused grace of affectionate reverence, which clearly confirmed the divine will concerning the desirable attitude in prayer. Further explicitation on March 30 showed Ignatius that this reverence should be affectionate and that it should be extended to creatures. The following day he felt that the attitude should be preserved throughout the day to be fulfilled in the celebration of Mass. On April 4 he realized that when the grace is not experienced one may seek it by means of awesome reverence, recollecting one's faults. Then God may deign to infuse the gift of loving reverence.

This grace is mystical

The words in which Ignatius described his experience show that we are dealing with a mystical gift. The soul has an intellectual vision of the Trinity, a vision that is spiritual, intuitive, simple, and beyond natural forces. There are also tears, affection, and an awe which sometimes deprives him of speech. He is aware that this gift is beyond any effort of his, conscious of it as a visitation of God, whose presence in his soul produces these effects. It seems worthwhile to study this gift more in detail, because Ignatius himself records it as spiritually more beneficial to him than any previous one.

From a psychological point of view

As an effect of this grace, the will of St. Ignatius was in complete submission to the divine will in an attitude of love, devotion, and complete readiness to serve. It was the result of an illumination of the intellect through a vision of the divine majesty.

From a theological point of view

This grace exercises the supernatural faculties of the soul, the gifts

of the Holy Spirit, particularly fear of God and wisdom. This fear is not an anxiety about displeasing the divine majesty, but rather an anticipation of the awe that comes with the beatific vision. Wisdom refers to participation in the life of the Trinity and awareness of divine transcendence and human insignificance. There is also the gift of understanding, which discovers the hidden mystery of creatures, especially those related with Mass, and of course our neighbor. The gift of counsel intuits attitudes toward God and men, the latter participating in the divine majesty and therefore worthy of affectionate reverence.

From an ascetical point of view

St. Ignatius notes in his *Diary* that consolation was in direct proportion to his self-abasement before heaven. One must be especially reverent in saying Mass. Tears must be avoided out of reverence. Typical of him is that he is aware withal that one must sometimes simulate an opposite attitude with men, just as Christ did with the pharisees.

Ignatian asceticism took a decided turn toward humility and reverence as a result of his experiences of those days. He already was in the unitive way, enjoying infused contemplation. Humility had become second nature to him ever since the days of Manresa, but we can still speak of a deepening of his reverential attitude toward God. Since he was working on the *Constitutions* at this time, we may conjecture that this grace of affectionate reverence toward God and sacred things, both as a fundamental way of life and as a means of seeking and of finding God in all things, was granted Ignatius not only for his own spiritual advancement, but also for those who would live in the Ignatian spirit as contemplatives in action.

Similar graces in other mystics

St. Theresa knows also of a reverence that is "very different from what we can achieve," associated with a vision of divine Persons. But for her this reverence toward God accentuates the vanity of created things, where as in St. Ignatius it gave rise to an affectionate reverence for creatures. This extension of the object of the grace is also missing in the otherwise strikingly similar experiences of the contemporary mystic Claudine Moine. Generally speaking, the infused grace of reverence and humility with love in the mystics seems to be an anticipated sharing in the "certainty and the delight of union with the ultimate Truth in Love."

Essential episode in Ignatian spirituality

The mystical experiences in the *Diary* of St. Ignatius illuminate several essential aspects of Ignatian spirituality. The typically Ignatian outlook on superior-subject relations is seen more clearly in the light of his esteem for true humility, reverence, and obedience to the divine majesty as manifested in the superior. Reverence with the motive of recognizing and honoring the divine image in everyone is extended to all social intercourse. This promotes devotion in a life of contemplatives in action. For these motives humble offices should be undertaken. All creatures: authorities, the neighbor, the chapel, pious

tales, sacred images and relics, speak to Ignatius of God and are made after the image of God, and so it is that reverence shown to them redounds to God's greater glory.

(Franz Kasteel, S.J.)

Finding Devotion in All Activity

Disposition drew Blessed Peter Faber to contemplation; obedience threw him into activity. In his Memoriale, *he worries out a solution to his personal dilemma.*

"Bei allem Tun Andacht finden." Aus dem geistlichen Tagebuch des seligen Peter Faber, Peter Henrici, *Geist und Leben,* 36 Jahrgang 1963, Heft 4, Oktober 1963, pp. 281-293.

PETER FABER'S MEMORIALE (MHSJ, Fabri Monumenta), a diary of the years 1542-1543 when he was living in Speyer and Mainz, reveals his spirit of continuous dialogue with God and the supernatural. Contemplative by temperament, Faber lived an apostolate of travel and activity. He believed that in works for the service of God, there is an encounter with God, contrary to the Lutheran disdain for works as mere "externals." His explanation is based on the meaning of devotion.

Devotion, for Faber, is the interior animation of man's activities. He once defined it as "the immediate understanding with loving awareness of the Divine." (Mem. 81) It is the encounter with God which can take place in any interior or exterior activity of man.

Occasional devotion

Accidental events became for Faber occasions of raising his spirit to God. Certain events are naturally capable of lifting up the heart and can lead to reflections on one's instrumentality in the progress of others or to remorse for one's poor reception of Jesus.

Devotion is also inspired as a defense reaction against distractions and temptations. For this devotion, we should thank God, "who does not want to leave him to his evil thoughts or even to thoughts of mere vanity. Nor does God allow him to remain idle, without anything to do." (Mem. 69)

Method of seeking devotion

Finding devotion in all action is not in itself the first ascent to God, but it is the result of such an ascent. "Praise to the Lord, who has many ways of leading us gradually to a perfect knowledge and love of Himself. . . . And once man has entered into God . . . once he has found this way, he is able 'to return to his own country by another way'. . . . Once he has come to a deep personal love of God, he is able to grow continuously in it and to comprehend more and more of the mystery of God, day by day. Then also, he can come down without much danger, to work among his fellows." (Mem. 66)

Right motive in seeking devotion

This first ascent to God must be undertaken for His sake—not in view of spiritual profits which one could hope to later draw from it. We should not seek the things of God only as medicine for anxieties, depression or temptations. "Only the lukewarm act this way"—those who find satisfaction in full protection against any fall. "Be much more intent on going higher . . . not because of a fear that your spiritual motivation might weaken . . . but because of love for holiness." We must seek the things of the spirit ". . . because of their own value. Then you will at last come to the love of God for His own sake." (Mem. 54)

"Sentire"

The nature of this devotion, then, is to see things with the eyes of God, or better, to have the right pleasure in them, inspired by the Holy Spirit. We thus have a living awareness of the spiritual import in things and events. "May Jesus grant us, in His omnipotence and goodness, that we find the right spirit and purpose in the demands of our daily business and conversations; for it is with these that from time to time and in diverse manner we will, of necessity, be physically concerned. . . ." (Mem. 146) ". . . And in the case of difficult works, you become much more aware of how little man is able to achieve by himself." (Mem. 128)

Devotion of spirit is lost by focusing attention on less worthy things; this leads to seeking the ". . . satisfaction of the soul in that of the body . . . " and ". . . the spirit is no longer able to find the truly spiritual food. . . . We must ask God that He may help us toward a contemplation of higher and more spiritual things, in order that finally we will understand everything in us as spiritual and in a spiritual manner." (Mem. 107ff.)

Devotion begets apostolic activity

An important consequence of this devotion which unites us so intimately with God is that in all activities we become instruments of His salvific love. An open heart for God will engender an open heart for everything else. Misconceptions and suspicions will fade. Bitterness and despondency, the result of contemplating only the imperfections and shortcomings of things, will also diminish if we can ". . . not be attentive how things look by themselves, but how they appear before God . . ." and learn ". . . how He wishes us to look at them." (Mem. 170). Faber prayed: "May Christ grant that I can truly give what I have offered, that I can belong to all, and not only belong to all but also live and work for all . . . for the love of God and the salvation of all both living and dead." (Mem. 142)

Activity—prayer

In Faber's eyes, activity has a greater value than prayer, not because it is better in itself, but rather because contemplation can be present in action, but not vice versa. ". . . one who seeks and finds the Spirit of Christ in good works, makes much more positive progress than some one who seeks for it only in prayer. For finding Christ in activity is related

to finding Christ in prayer as actual achievement to mere wish. . . . Thus your life should imitate Martha and Magdalene, to devote yourself to prayer and pious works, to unify action and contemplation." (Mem. 126)

Intention as anticipation

To find this unifying devotion in our work, a right intention should ensoul all our actions: God first and other things according to the measure in which they are related to our first purpose. Such an intention is an anticipation of the end, when God will be "all in all." Thus devotion reveals its twofold nature: it is the road to heaven and the anticipation of heaven. "Let God be the first motive that brings you to work and also to rest. . . ." (Rule for the Brotherhood of the Most Holy Name of Jesus in Parma, founded by Faber, *Fabri Monumenta*, p. 43.) Other interests, in descending order, will be our souls, those of our fellow men, care for our bodies and all the rest that the body needs. "Once the other striving, the true supernatural love, has taken possession of our total will and spirit, for all times and everywhere, then all that went before will have come to order in rest, that is in peace; and mind, memory, will and all the rest will follow smoothly. But this will only take place once we are in the house of the blessed, and to this we are on our way day by day." (Mem. 72)

(Neil Abel, S.J.; Joseph McCarthy, S.J.)

Prayer and the Human Word

A phenomenological analysis of the human word will help us to better understand the meaning of prayer; it will help us to see an intimate relationship, not a bold contrast, between vocal prayer and mental prayer.

"La Palabra Humana Y La Oración," Rafael López-Olea, S.I., *Manresa,* 35(136), July-September 1963, 225-232.

TODAY EMINENT THEOLOGIANS are complaining that prayer, the soul of faith and the expression of religion, is receiving all too little attention. We want to add our voices to the complaint with this discussion of 'vocal prayer.'

A meager understanding of the distinction between mental and vocal prayer has devitalized the religious context of the human word. There is no religion really without God's word and man's response. In the phenomenology of the sacred, we find a divine word, revelation, culminating in the Word. At the other end of the spectrum, we find man in his loneliness seeking through the thous of his experience the infinite Thou, upon whom he may anchor his abiding restlessness. We have then God's word, revelation, and on man's part, the hearing or consideration of the word of God (mental prayer), and the uttering of man's own word, his response (vocal prayer). Both human elements are necessary for prayer that is complete and authentic.

The revelation of God became more and more personal—even to the point where His word reveals Himself in the Divine Word. Man in

turn attempts to reveal himself to God haltingly at first, but more intimately once he has fully entered the sphere of the sacred; he speaks a pure revelation, personal and responsive. Mystical prayer is just this: God's Word and man's word turned into pure revelation, full personalization in mutual revelation.

The history of the Church shows that the pendulum swings between two possibilities of religious dialogue between God and man: one, the personal type; the other, a community type, which offers to the individual, in the Church, the place and vital relation which make possible continual encounter with God. Community prayer, however, must be realized from the inwardness of each individual.

There are really two sources which can provide a man with words: 1) his own interiority (personal word), whether his consideration of the Word of God provides his own spontaneous, personal response, felt in the depths of his heart, or whether his own interior poverty makes his response a simple yes to his indigence, a response made in difficult silence; 2) the words that have sprung spontaneously from the interiority of other thous distinct from himself (received word); in using these words, man drinks in a fountain of rich experience and awakens a multitude of experiences dormant in himself. (Among these others, of course, God Himself comes first: from the Psalms to the Our Father, we have in revelation a wonderful arsenal.)

What doctrinal orientation is revealed to us in our Lord's teaching? It is one of equilibrium between personal and community prayer, between the necessity of words (*say* "Our Father") and the simplicity of words that express the authentic. Remember that there is not nor can there be a prayer that works *ex opere operato;* interior disposition is essential.

Even the words used for prayer in the New Testament (*deomai, erotao, aiteo,* etc.) corroborate our conclusions; these words are pregnant with meaning; they never refer to an action, routine, empty, imprecise.

In Ignatius' teaching on prayer, the importance given to the human word has not been sufficiently emphasized. In the *Exercises,* the exercitant is in continual contact with God; the message is to be relished, considered personally. The director is both to concern himself with God speaking to the individual and to orientate the movement of his spirit toward this meaning.

Each exercise is to be preceded by two received vocal prayers: the preparatory prayer and the petition. Why? Because the exercitant will probably not find adequate, authentic words of his own as he begins his prayer, but St. Ignatius wants him from the beginning to enter an atmosphere of religious dialogue with God. Abstract knowledge of revelation is not the essential point, but a God-given wisdom of the soul. Ignatius, however, does not stop here. Each meditation has a dynamism toward the colloquy, a 'personal' word, filled with meaning because of the preceding consideration of the word of God.

The second and third methods of prayer have the same purpose: a deepening, a making one's own the word that has been received. The third method insists on the balance between the word insofar as it is

received and emphasized with every breath, and the same word insofar as the individual must make an effort to make it his own and fill it with meaning through the consideration of what he is saying and through the fusion of vital feelings.

St. Ignatius would have the soul continue her education in the life of prayer through these methods in which the function of the word is predominant. "I have a greater desire to know how to make a perfect prayer using words than to make a purely mental prayer." Nadal.

(Eugene Barber, S.J.)

The Long Retreat Presented by Father Antoine Le Gaudier

Fr. Le Gaudier early in the 17th century, schematically presented a 30 day retreat designed for the Tertians under his direction. The text is one of the earliest attempts to fit the Exercises *to a specific Jesuit function.*

"La grande retraite du P. Antoine Le Gaudier," H. de Gensac, S.J., *Revue d'Ascetique et de Mystique,* 39(154), Avril-Juin 1963, 172-195; (155), Juillet-Sept. 1963, 338-360.

IN 1618 FR. ANTOINE LE GAUDIER finished his *Introductio ad solidam perfectionem per manuductionem ad S.P.N. Ignatii Exercitia integro mense obeunda.* This work, as the title indicates, is a detailed presentation of a thirty day retreat in the light of the *Exercises* of St. Ignatius. In addition, the work contains several chapters for the guidance of Jesuits undergoing their Third Probation. The first part of this article sketches the career of Fr. Le Gaudier and illustrates the tradition which he employed in giving the *Exercises.*

Le Gaudier received his training in the *Exercises* from Manare, Coster, and others who in turn were formed by Ignatius himself or by Paschal Broet. His interpretation of the *Exercises* gained wide favor and it was used by such authorities as Frs. Lallemant, La Columbiere, Petitdidier, and Roothaan.

In the detailed outline of Le Gaudier's retreat there are several points of interest. There are only three daily meditations excluding that made at night. The afternoon meditation is replaced by a consideration of the Rules of the Society. Already in 1591 Fr. Quadrantini had asked if it was possible to replace the outline furnished by the Decalog, the Capital Sins etc., by the rules of the Institute. This was approved although the editorial commission of the *Directory* did not mention this suggestion in the definitive text.

The End Pursued: Perfection of the "Vita Mixta"

Fr. Le Gaudier constantly enunciated both the distinction and the relationship between the end and the means. The more penetrating the knowledge of the end is, the more effective and precise will be the choice of apt means leading to that end.

For Le Gaudier the contemplation of the Kingdom is the focal point of the *Exercises.* It is his opinion that St. Ignatius wanted above all to form the retreatant in the imitation of Christ. There are three acts which divide the life of Christ, and to each act there corresponds a week of the *Exercises.* The Second Week proposes the imitation of Our Lord by a life of action consecrated to the promotion of every individual perfection as well as the perfection of the neighbor. With the Passion as its ultimate end, the Third Week should strengthen the good resolutions and choices previously made. In the Fourth Week the contemplation of Christ's glory rouses a hope which will not overlook any act which leads to joyful union with God.

The Method of the Three Powers

The memory is not merely a storehouse of reminiscences, but rather it connotes the active intervention of the intellect which considers the thoughts, words, and actions of a particular scene: it weighs and evaluates the sense of the words of the text. The resultant judgment is also an act of supernatural faith, for truth is only recognized by virtue of a divine guarantee. The affirmation of this truth becomes an act of worship.

The clarity of the *lumen practicum* which has already aroused the judgment of faith, will now make possible the reasoned deduction of practical conclusions. The task is to discover the meaning of these conclusions for me at the present moment. Finally the will is the proper center of *affectus et motus;* it exercises itself concerning the conclusions elicited. This is the purpose of all preceding activity and the whole meditation tends to this. Action is the operation of the will *per affectus et motus.* The affective powers of the will break into a dialogue of interpersonal communion or colloquy.

Descriptive analysis of the Four Weeks

The commentary on the text of St. Ignatius contains nothing original. The retreatant is brought to consider himself as a being ordained to a single end proposed by the Creator—His own Glory. That is the sum of the Foundation.

The First Week

The First Week begins a process of purification which is only achieved with the last point of the contemplation *Ad Amorem.* This process however is a continuous one.

Le Gaudier asks his retreatants to take a strong, pitiless look at their own corruption. This is done not only to be confounded and to ask pardon, but also to root out and destroy the sources of vice. The revealed truth of the fall of the angels, the sin of our first parents, the possibility of damnation for a single mortal sin causes reflection and a personal application which begins a discourse whose conclusions are prolonged in affective feelings.

The constant concern of the director is that the retreatants devote all their attention to one end, which constitutes the perfection ambitioned by St. Ignatius for his subjects, that is, a better disposition to receive the

grace of illumination and the energy to put resolutions into practice. Fr. Le Gaudier gives several hints on the remedies to be applied to the chief imperfections. These are, in general, thoughts on the presence of God, the ugliness of sin, and the last things. The choice of particular remedies depends on an election and colloquy undertaken in the sight of God.

Second Week: Central Role of the Kingdom

The conversation with Our Lord begins with the contemplation on the Kingdom which reveals the mystery of the mission of the Son. This conversation elicits an adhesion to the principle of imitating without reserve, thereby resulting in a transforming communion "mecum." This is the germ of the Society's Institute.

The meditations on the coming of Christ into the world and the hidden life at Nazareth all show how *amor mundanus* is irremediably opposed to the glory of God. The humility and poverty of Jesus show us the way to glorify God on earth.

The Apostolic Ministry and the Glory of God

The hidden life of Jesus renders glory to God because it assumes situations diametrically opposed to the pride of the flesh. The public life does not imply attitudes that are new, but it does require a deeper evaluation of those which have already been grasped. In this way a concrete notion of the apostolic life is elaborated, which Fr. Le Gaudier considers the purest determination of evangelical perfection.

The apostolic ministry is the means whereby individual perfection grows through a privileged exercise of love of God springing from contempt of self. This is the very basis of the principle which governs all our work. Purified and anchored in this way, charity reaches out without losing its energy. On the contrary charity is strengthened because the occasions of self renunciation are multipled together with more opportunities for admiring the Divine Perfection. The development of the meditation of the Two Standards illustrates how Christ wants His disciples formed and reformed in intimacy with Him, just as He lives in the bosom of the Father. This intimacy is gained by propagating Christ's manner of life. The baptism of Christ shows that the apostle should be able to gain strength from the double guarantee of the interior witness of his adoptive sonship and from the mandate entrusted to him by his hierarchic superiors. The temptations in the desert are typical of the secret assaults made against the envoys of Christ: excessive confidence in natural means, presumptuous vanity which goes beyond the capacities given by God, greed and the will to power. The reaction of Jesus to this is a source of light for those who undergo these trials.

Election and Reform of Life

For Fr. Le Gaudier the Three Degrees of Humility precede the Three Classes which are set aside here. To explain this, attention should be directed to the double notion of end and means. The election unfolds in two stages: First, the choice of a degree of perfection closely tied to the meditation on the Three Degrees of Humility and then the choice of the

means of perfection in connection with that of the Three Classes. Undeniably Le Gaudier manifests here a frequent tendency to a rigid and geometric systematization. Actually it is somewhat artificial to invite retreatants to choose a degree of perfection when they are already personally engaged by public vows and have promised to definitely enter the Society if the Society decides to admit them. On the other hand, it seems that the choice in this context is a renewal of a spiritualized conscience interiorized and filled with the decision already aroused by the initial call of God.

On reading Le Gaudier's commentary, it is surprising to see the restrictive, if not depreciative, sense ascribed to the second degree of humility as well as to the first. The analytic and categoric mentality of Le Gaudier is more attentive to the differences rather than to the connections between the three degrees. For him, the second degree joins in an abstract way the generous, positive indifference which strives to avoid every deliberate venial sin with the intention to enjoy all the pleasures legitimately allowed by the first resolution. Consequently there is a perilous character in a situation where one might fall into numerous occasions of faults committed in surprise and where one might let many occasions for gaining grace slip by. Theoretically, the position of Le Gaudier is not erroneous; but can it be imagined that anyone who recognized the concrete difficulties in realizing the ideal of the second degree would explicitly formulate such a duality, not to say duplicity of intention? Of course the illusion can be maintained for a while of living according to this ideal without at all striving to avoid even the remote occasions of venial sin; but if it is not thus denatured, the second degree constitutes a very high norm of perfection since it supposes a persevering tendency to the third degree by a continual but discrete mortification.

As for the three times for the election, Le Gaudier maintains a certain reticence about the first and second times. At least the latter will demand confirmation by being ordered to the third time.

The Virtues of the Apostolic Life

The series of meditations which picture the apostolic virtues in detail seem to be rather ample, and even interrupt the movement of the *Exercises*. It must be remembered however, that the instructor is addressing himself to priests who are beginning their ministry. Furthermore the mysteries of Christ constantly occur throughout these meditations.

The mission of the apostles is rooted in the mission of the Word sent by the Father to manifest His glory. Consequently they ought to communicate to all a practical knowledge of the mission of the Word, radiating their intimacy with the God-Man. The ordinary means of this diffusion will be public preaching and the teaching of catechism, spiritual conversation, and the administration of the sacraments. Zeal, the fruit of theological charity, animates the work of the priest. Poverty and detachment from the world as well as humility make the legate of Christ a modest and docile instrument of the Master. Our Lord wished that His own not be endowed with great natural qualities lest they become

proud of the works in which they cooperate. He Himself sounded the depths of nothingness in His condition of creature through the light of wisdom which He received gratuitously from the Father. This humility assures the necessary mistrust of self and confidence in God. The miraculous draught of fishes illustrates this point.

Third Week

The preceding pages have outlined an austere spirituality which is found throughout the Gospels and the *Exercises*. Still they disclose a certain ascetic voluntarism and are redolent of Semi-Pelagianism. The Third Week complements the active abnegation of the Second Week by letting the Lord take the initiative in the purification which plunges the disciple into a night which is a remote replica of the Passion. The trials which God sends to His friends intensify their personal sanctity. Le Gaudier tries to determine the precise nature of these trials; some will be concerned with personal goods, others will be concerned with those of a formally supernatural order.

The Mysteries of the Passion

The instructor develops only two meditations while contenting himself with transcribing the text of the Vulgate of the Exercises. Concerning Christ's preparation for His Passion, Le Gaudier notes that it was constantly present in spirit from His entrance into the world. The actions and words of consecration in the Cenacle coincide with the final arrangement of the intrigue of the Jews.

A rather long meditation has for its purpose the union of the retreatant with the mystery of the agony. A short admonition of the instructor asks the retreatant to contemplate not only the torments inflicted on Christ in their concrete reality, but also the *interna derelictio et tristitia* of Him who drains the bitter chalice.

Fourth Week

The comments on the Fourth Week are very succinct. Only three apparitions and the mystery of the Ascension are proposed without any commentary on the points of the *Exercises*. Le Gaudier omits Pentecost, the Beatitude of the Saints, and the glorification of the body. It appears that Le Gaudier accorded little importance to the Fourth Week.

Contemplation Ad Amorem

The Foundation and all the succeeding meditations seek to arouse in man the resolution to refer himself together with his possessions solely to the glory of God by disposing the retreatant to charity. There is in the course of the four points of the Contemplation *ad Amorem* a strict connection between the recognition of the gift received, the affective experience of the goodness which is manifested, and the determination to return it.

The consideration of God's ubiquity is described in a strictly intellectual sense through the traditional distinction into location by essence, potency, and presence. Likewise there is nothing very original on the point describing God's labor in the world.

General Conclusion

This objective presentation of the retreat seems at give an impression of aridity. The citations from Scripture and the Fathers of the Church give some affective flavor to the points but this is not the dominant characteristic of Le Gaudier.

Nevertheless, his fidelity to St. Ignatius must be emphasized. Undoubtedly an ascetic pragmatism seems to impede the transmission of the supple nuances of St. Ignatius' conception of practicality. Le Gaudier's penchant for systematization obscures the spontaneity of the spiritual experience. The exaltation of the apostolic life glosses over the redemptive value of the contemplative life. Perhaps Le Gaudier thought the latter dimension could only be sought in secret solitude with God to Whom he hoped to lead his retreatants.

(Raymond Adams, S.J.)

The Role of the Experiments in Jesuit Formation

The purpose of the Society's experiments is to test and form the candidate by exposing him to humble service in the world. The whole personality should be committed in these experiments.

"Experiences et conversion," Francois Roustang, S.J., *Christus,* 10(39), Juillet 1963, 335-352.

WHEN ST. IGNATIUS INSTITUTED THE PRACTICE of having prospective members of the Society of Jesus undergo a number of experiments to test their fitness, he was considered an innovator in the eyes of other religious orders. Actually, not only was he paralleling the ancient practices of human societies which are accustomed to subject adolescents to prescribed trials before their admission to adult status, but also he was imitating the practice of the ancient monks who did not accept disciples before making them undergo certain difficulties typical of their own vocation.

Moreover, to understand the experiments and to grasp their broad import, they should be compared both to the renunciations which pagans made on entering the Catechumenate and to the penitential rites which made possible the reinstatement of sinners into the ecclesiastical community. This is the context in which the Ignatian experiments should be situated, since their object is the constitution of a particular religious society which is the Society of Jesus.

Before describing in detail the religious significance of the three principal experiments (The *Exercises,* Hospital Trial, and Pilgrimage) we must indicate the role St. Ignatius wished them to play, and the manner in which they were lived in his time.

Meaning and Practice of the Experiments

Separating himself from sin in order to devote himself to God, the monk leaves his home, his family, his possessions and retires into solitude, preserved from harmful contacts with the outside by the walls of

his convent and guided by common rules in the quest for God. But the situation of the religious who, for apostolic reasons must remain in contact with men both good and evil, poses quite different problems. He must, before he is capable of helping others, change himself and receive such a formation that he will not slip back and fall under the influence of evil. St. Ignatius was acutely aware of these difficulties and the obligation to remedy them. Men had to be prepared to live in the full current of life and not in the protection of the cloister. Accordingly, the experiments were to be drawn from life itself and they were to allow the individual to make continual forward progress in his conversion to God.

A life lived in the world can make a man aspire after the good, but there is an equal risk that it will move the senses of the will to imperfection or evil. The ideal, therefore, would be to set up a series of experiments which would progress from the easy tasks to the more difficult ones, from a minimum of outside contact to a life involved with the lives of other men.

From the very beginning of the Society, the need was felt to act with flexibility and to allow the superior to decide whether each experiment was opportune for each individual. The rigor and extreme peril which characterized journeys at that time rendered the practice of the pilgrimage difficult, if not dangerous. Simon Rodriguez brings this out in a letter to Rome. "I don't know whether Fr. Santacruz has forgotten to inform you that all our scholastics sent on pilgrimages return sick. I think it is because they are not used to traveling. I've tried the experiment in winter and in summer. In both seasons they are weakened and lose a great deal of time. If you should find a good means of harmonizing the Institute with the health of our brethren, for the love of God, let me know." In other cases the rugged experiment did not only destroy health, it also had regrettable moral effects.

Often the pilgrimage and the hospital trial were put aside and replaced by the practice of domestic service in the kitchen or in the garden, as well as some instruction and preaching. In a text of 1552 or 1553, Polanco deplores—probably without much success—the fact that there were no other experiments in use except the fourth, that is to say, the service of the house. In place of the experiment made in the midst of the bustling life of men, the preservation of health and a more exact consciousness of the weakness of character did not permit the novices to go far from the house nor to spend any length of time outside it. Nevertheless all these difficulties did not prevent St. Ignatius in successive editions of the *Constitutions* from constantly reaffirming that these experiments were an integral part of Jesuit formation.

The Exercises and the Conversion of the Heart

The man who starts a retreat is apprehensive about the unknown and strives to take refuge in a plan mapped out beforehand which will help him avoid any anxiety over the response to the actual will of God. Often the time spent in the *Spiritual Exercises* will have slight efficacy because they are considered as a period of restriction which will eventually come

to an end. The *Exercises* should be entered into unconditionally, without defense, without reservation: which will be the case if what happens on the morrow is not reckoned as having life-or-death importance.

The danger felt by the retreatant when he gives himself to the *Exercises* without glancing backward springs from finding himself exposed to his own self. He is afraid to be known and even afraid to know himself. This was what Ignatius had in mind when he wrote of the novices in the Society: "He who shall study in a college, ought to undergo three experiments. The first is defined as follows: that the Society or one of its delegated members, converses with the one who is to go to the college, for about a month, by means of the *Spiritual Exercises* or spiritual conversation, in order to know his personality, his constancy, his character, his inclinations, and the inspirations he feels." One purpose of the *Exercises* then, is to find out the aptitudes of the candidate and discover his personal character. Lost in the crowd of his confreres, the novice can evade himself and God by hiding the difficult problems which he should resolve in order to turn from self and become a man of the spirit.

The texts which describe the first experiment underline the importance given to the spiritual dialogue. A letter of 1547 mentions five candidates who have been received "in a house separated from ours, from which they do not leave for a month in order that they might become known and proven through contact in conversation and examination."

Fr. Ribadeneira writes that Ignatius ". . . judged that to converse familiarly with men was an admirable and useful function and that it was very characteristic of the Society; it was even more useful if conducted well, it was dangerous if ill conducted."

The Hospital Trial: the Conversion of Character

After satisfactorily completing the first experiment, the novice puts in practice what he values in the *Exercises.* The novice is placed in a hospital in order to practice charity, humility, and compassion for his neighbor. The social orientation in this experiment is strongly emphasized. It is not simply a question of mortification to make oneself better, rather it is a participation here and now in the work which typifies the Society: the service of others.

The candidate should learn that even penance is to live in and through this service according to a formula dear to St. Ignatius: self-denial is necessary to save souls. In order to help others, we must discard every desire for domination, all arrogance which leads us to impose on others, and quell the will to self-affirmation at others' expense. The *Exercises* are able to introduce us to interior humility through knowledge of God and self but there remains the further task for the individual to enter completely into humility, physically in the fatigue of work, morally by the temptations which he meets, spiritually through the continual union with God despite unfavorable circumstances.

Nadal in one of his conferences at Alcala states: "The progress in prayer which is acquired in the *Exercises* is not given to a solitary, it is

not only for oneself, but rather it is acquired with a view to the end sought by the Society. Thus, once the *Exercises* are over, the strength of the resolutions of the novice is tested. For this test he is placed in a hospital where he has the opportunity to test his humility, patience, and charity. The Society tries equally in this probation to teach him to preserve devotion and fervor in prayer while working for his neighbor." The one who has entered into the thick of the spiritual combat ought to abandon even the glory of the battle to serve the poor of Jesus Christ. It matters little at this point whether a man is conscious of self or even of God's inspiration; he must live for others and devote himself to the tasks proposed without regarding himself.

The Pilgrimage: the Total Conversion to God

The third experiment tries to attain the ultimate in self-renunciation since it induces a complete act of confidence in God alone. According to the *Constitutions*, "For the period of another month the candidate should go on a pilgrimage in order to put all his trust in his Creator and Lord and, in some way become used to sleeping and eating poorly. He who cannot spend a day without food and sleep does not seem to have the ability to persevere in our society." By withdrawing all support and obliging the novice to leave his friends without any assurance even of the food to sustain himself, the novice is confronted with loneliness and helplessness in which he must discover the necessary means to survive.

As long as a man can still count on his own strength and the solid appearance of his own destiny, he is inclined to refuse to penetrate to the depth of reality, by hiding his true self under evasions and illusions. Our nature is such that we need circumstances which disconcert us and events which radically call into question our accustomed habits in order to destroy illusory certitudes and thereby turn our eyes toward the assurance of Divine action.

Because it requires self-renunciation to find God, the pilgrimage, whose primary purpose is the formation of the candidate, is used also as a remedy for weakness. The complete conversion to God or a return to Him are inseparable from a complete renunciation, from an abandonment of all one has and is. But in the eyes of Ignatius trust is placed in God only to serve Him freely in everything and everywhere. In this sense the pilgrimage is only another name for an apostolic journey. In a text of 1548 which has not been kept in the *Constitutions*, although it once was in force, it was stipulated that a long and difficult journey could take the place of the novitiate and all the other experiments.

The trial, though artificial in a sense, is a model of the life which the novice will lead later on. All the places which he visits will be holy since he will find in them, through obedience, the will and visage of God.

If the candidate cannot successfully undergo the experiment, the trial itself returns the candidate to the world whence he came and it is hoped he will attain his salvation in a way other than that proposed by the Society.

On the other hand, if the pilgrimage has produced its effects, the total surrender and confidence in God give to our activity a peace which nothing can disturb. Since one is not bound to anything or any place, the world itself is revealed as a fixed home lived in for the good of others. The novice must discover in the fatigue of his body and his soul the end of his vocation, which is to surrender everything and to die that the whole world be converted to God.

Conclusion

In the trials proposed by St. Ignatius, religious experience is inseparable from human experience. The entire personality must be engaged in the advance toward God by turning from self. Otherwise there is a strong risk of not even surpassing a verbal adherence to a faith which does not match our existence. A careful study of history can bring about the rediscovery of the religious meaning of the experiments; but this endeavor would be of little use unless it led to a recognition of those experiments which in our time stimulate conversion. Conversion of heart, of action, and of the universe will not really take place except by finding new methods suited to our time. To be content with a pure repetition of the past, even though it be interpreted intelligently, is merely to fulfill a ritual; it does not bring about a change.

(Raymond Adams, S.J.)

Ignatian Research and the Dialogue with the Contemporary American Mind

The Ignatian heritage continues to stimulate dynamic service of the church, through our collective research and its application to the contemporary mind.

George E. Ganss, S.J.

FOR PRESENT PURPOSES, Ignatian research can be described as the systematic study of the spiritual doctrine and practices employed by St. Ignatius and his followers in their efforts to serve God and their fellow men. Such investigation scrutinizes that spiritual heritage in its historical context and seeks to learn how it met the needs and opportunities of the era of its formation. It further includes the scientifically grounded effort both to adapt the Ignatian outlook and emphasis to the modern world and to explain them to the contemporary mind. In this article our special concern will be with those values of Ignatian research which seem likely to be most helpful to American Jesuits in their apostolate of the coming decades in English-speaking North America.

The purpose of this article, therefore, is to suggest some areas where investigation of the Ignatian spirituality is especially relevant to the present religious, cultural, and social circumstances of our pluralistic society. The treatment is intended, not to be complete (since that would be too vast), but rather to be a basis for further discussion, modification, and addition. For surely a subject such as this calls for the pooling of ideas from many minds. This is especially true at present when many think that Vatican Council II marks the end

of the counter-reformation and the inauguration of a more positive, constructive epoch. To gain perspective we shall treat the subject by means of an historical approach. As we proceed we shall be moving from general considerations toward particular suggestions.

The Ignatian School of Spirituality

Every Catholic or group of Catholics intensely interested in carrying Christ's Gospel into energetic practice accepts the entire deposit of faith. But throughout history different persons or groups have emphasized different elements in that body of life-giving truths. Because of the need to come to grips with varying needs or opportunities in different regions or eras; because of the varying personalities and temperaments of men or women; because of varying levels of education in diverse epochs or places; because, above all, of the formative influence which the Holy Spirit exerts through the distribution of His graces, one person or group has drawn more inspiration from one aspect of God's self-revelation to His people while another has found more nourishment in other elements. In age after age, God molded the personality of a Benedict, a Francis, a Dominic, an Ignatius, a John of the Cross, a Theresa, or a Francis de Sales. Simultaneously God gave the saint a message or outlook valid for his own age and for subsequent epochs too. The result of this entire development has been the numerous schools of spirituality. They are facts of history which cannot be denied. Each draws something from the rest and gladly cooperates with the rest. Yet each retains its own features also.

All this, of course, holds true of the spiritual doctrine and practices of Ignatius. Ignatian spirituality, therefore, is simply Christian spirituality with emphasis put upon the elements of it which Ignatius and his followers stressed.

Ignatius and the early Jesuits had an outlook which was marvelously dynamic both for total dedication of self and for apostolic fruitfulness. It was God himself who molded that outlook, largely through the light and inspiration He gave to Ignatius by means of infused contemplation of a distinctive character. Under this influence Ignatius developed a strong desire to be intimately associated with Christ in the

progressive achievement of God's plan in creating and redeeming men; to serve God and his fellow men because of love. Ignatius, moreover, was an influential personality who knew how to communicate his outlook to his companions and to motivate them to complete dedication of self to God as well as to energetic action. Hence they showed extraordinary ingenuity, initiative, and success in apostolic endeavors. Like him, they were always thinking up means to help the Church in her contemporary needs and opportunities. Loyally devoted to Christ's vicar and Church, they worked within the framework of what this living teaching authority stressed and permitted in the cultural environment of the sixteenth century. We should notice, too, that their apostolate was largely a collective endeavor. Each individual worked hard in the field to which he was assigned but he also did this in a cooperative spirit which looked toward corporate success.

These same considerations hold true also of the Jesuits from 1556 to our own day. In each generation they worked with ingenuity, initiative, and originality to help the Church by promoting her policies for that era. This was in perfect accord with Ignatius' Rules for Thinking Rightly in the Church and with the thought he so often reiterated throughout his *Constitutions,* the need of adaptation to the circumstances of times, persons, and places.

In the midst of the circumstances which existed from his day until our own, many churchmen gradually developed some attitudes and policies which recently have been the object of considerable criticism inside and outside of Vatican Council II. They were policies inspired more by defense than by clarifying or constructive exposition. They sought by means of stricter laws to remedy internal decay more than, through positive efforts to understand the modern mind, to make the Church's doctrine more intelligible, inspiring, and attractive. In their zeal these churchmen tended to ignore their opponents more than they strove to win them with the understanding, kindliness, and charity of the Good Shepherd. Naturally and inevitably these policies from the high government of the Church filtered down into all the dioceses and religious orders, the Society included. Unfortunately, however, during the past four hundred years these policies have not been

highly successful in winning back those who had left the Church. They even had an opposite effect. Modern men in increasing numbers grew more and more accustomed to getting along without the Church or even any religion at all. Religion became more and more irrelevant to the modern mind.

Updating in the Church

But at present we find ourselves, happily, in the days of scholarly and zealous re-examination and updating. The Church herself is, first, looking more deeply into her own nature and, second, seeking new ways to explain herself—and that in a manner and style which will be intelligible and attractive to the modern mind. In opening Vatican Council II, Pope John XXIII has called for *aggiornamento* with stress on a pastoral approach: "The primary purpose of our work is not to discuss one article or another of the fundamental doctrine of the Church," but rather "to consider how to expound Church teaching in a manner demanded by the time." As he opened Session II Pope Paul VI affirmed his desire to continue his predecessor's policies. Among the four specific objectives of the Council he listed "the dialogue of the Church with the contemporary world . . . There can be no doubt whatever of the Church's desire and need and duty to give a more thorough definition of herself."[1]

These clear proclamations and the enthusiasm with which most bishops received them indicate that during the coming decades there will be a fresher and more positive approach in explaining the Church, her doctrines, and her practices. We Jesuits too shall have to work within that approach. We should even help to shape it.

The ground for this new movement and spirit within the Church was prepared, not by any one person in a short time, but by the collective work of many through half a century. The popes, the scholars in their libraries and laboratories, the administrators, pastors, apostolic workers, teachers, sociologists, psychologists, journalists, publishers, catechists, missionaries and many others created new and contemporary

[1] *Second Vatican Council II: Opening Address—Second Session* (N.C.W.C. edition), pp. 4-7.

attitudes. They achieved success in this work through their careful research, patient experimentation with hypotheses, controversies, and cooperative discussion. In time these new attitudes found expression through Vatican Council II.

Some pertinent examples are these. By employing the painstaking critical methods of modern research our historians have brought forth new viewpoints on doctrines and events of the past. In many instances these insights will enable Catholics and non-Catholics to look anew in friendly discussion at matters which only a decade ago usually begot mutual suspicion or bitterness. This new spirit is particularly apparent in the field of Sacred Scripture. Especially since *Divino Afflante Spiritu* in 1943, our Catholic scholars have, through study of the mentality and literary forms of the ancients, developed a new approach to the more accurate understanding of God's revelation of Himself to His people through the Scriptures. By winning the respect, friendship, and admiration of the non-Catholic scholars they have provided a common ground for discussion with the Protestants and Orthodox who also now manifest desires for *rapprochement*. "Biblical thought will now come once more to the forefront and there will be a falling off in secondary devotions that have grown up as a substitute for the missing Biblical element in Catholic life." This statement is attributed to Archbishop Denis E. Hurley of Durban, South Africa, in a non-Catholic journal.[2] Other persons of competence have made similar statements about the liturgy or other areas such as the lay apostolate, the promotion of Christian unity, the new approach in catechetics, or discussions on religious liberty.

We have much reason to feel encouraged, for in all these fields Jesuits impelled by the Ignatian heritage have played prominent roles in the shaping of this modern spirit. Some random names which come quickly to mind are Cardinal Bea and Fathers Ellard, Hofinger, Jungmann, Lyonnet, John Courtney Murray, Hugo and Karl Rahner, Schmidt, Schoekel, Teilhard, Weigel, and Zerwick. And for every one who is known there are twenty or forty whose work has been perhaps equally important though hidden. We have fared well, too, in the press reports about Vatican Council II. In the eyes

[2] The *Christian Heritage*, (November, 1963), p. 21.

of our fellow Americans, non-Catholics included, our image is at present reasonably good. Moreover, a branch which is at present healthy is not likely to become suddenly decayed. Hence this entire situation is an indication of something more important still. In the plans of Providence, there still remains an important function which is to be performed within the Church by the spiritual heritage which God entrusted to Ignatius.

General Parallels for Jesuit Spirituality

All these movements in the modern Church will have their repercussions upon the Society. To follow her policy of helping the Church in its contemporary needs according to the leadership of the popes, the Society will have to foster parallel movements within herself. As one means of doing this, she must take much the same two steps as the Church. First, she must seek a better and updated knowledge of herself and her dynamic spiritual doctrine and then, second, express and interpret that apostolic spirituality in a manner attractive to the contemporary mind within and without the Church. This task is particularly incumbent upon the Jesuits in America where Catholicism happily shows so much vitality and promise. It is a task, too, which requires the collective work of our administrators, scholars, teachers, pastors, missionaries, apostolic workers, psychologists, sociologists, and many others, each in his own field of labor. They must research, experiment, discuss, and publish.

We do not engage in this study of the Society's past to become *laudatores temporis acti.* Or, to apply to the Society a thought which Pope John expressed about the Church, we do not desire to regard the Society chiefly as a museum of antiquities and past glories. Quite the contrary, we study the doctrines and deeds of the past to improve ourselves and our fellow men of the present and future. Always we must endeavor indeed to learn with precision what Ignatius and his companions did or said and its meaning or significance in the context of its historical circumstances. But often too we must take another step and investigate why they said or did it. For thus we place ourselves in position to conjecture, in the light of that sound and documented knowledge, what they

would probably do or say to respond to the needs and opportunities before us in the changed circumstances of our own day.

By this procedure, too, we acquire a new awareness. Their overall aim was to communicate Christ's life-giving doctrine effectively to men and thereby to stimulate them to discover God's will and carry it out with vigor. As means to accomplish this aim, Ignatius and his companions drew quickly on whatever ideas or practices were available in the doctrinal or devotional world of their day and fashioned them into instruments effective for that era. In many a case, therefore, what they did or said was a means to the overall end. By now this means may be, in some instances, more or less obsolete. But we, with our research leading to such clearer knowledge as to what was end and what means, what essential and what accidental, what perennial and what timely, can devise new procedures and means suitable to achieve those objectives in our changed circumstances.

Those considerations are particularly important for American Jesuits because their circumstances are so vastly different from those of Ignatius. He lived in the comparatively simple social structure of predominantly rural sixteenth-century Spain or Italy, while we live in the complicated and predominantly industrialized social structure of a large continent. He lived in countries where people possessed very little of this world's goods and comforts and where, consequently, it was comparatively easy to preach contempt of this world's goods; for men found this doctrine consoling and did not yet question the scriptural exegesis which was supposed to support some opinions which now are thought exaggerated or one-sided. But we live in an affluent society of scholarly critics where we must teach the people how to use and develop the goods of this world in such a manner that these temporal goods issue in greater glory to God than if they had not been referred to Him or had been abused. In other words, we must teach our contemporaries how to achieve what the Church prays for on the Third Sunday after Pentecost, how "to pass through the temporal goods in such a manner that we do not lose those which are eternal." For either we shall teach our countrymen Ignatius' doctrine that these goods, like

all creatures, are means to help man in attaining his end or we shall lose our people; and religion will become as irrelevant to them as it became to those of the dechristianized areas of Europe.

Further still, the Church in Ignatius' day, needing reform "in head and members," was by comparison loosely organized —a fact which left great freedom and mobility to religious orders to take up what works they would or to go where they desired to further Christ's cause. The Church in our day is tightly organized under the Holy Father, his curia, the bishops, and the code of canon law—a fact which brings great advantages but also eliminates much of the former mobility of a religious order. Even though religious unity was cracking in the northern countries of Ignatius' day, in his Spain, Italy, and most of France people still had the same religious outlook. But our lives must be spent in the pluralistic society of North America where we must either associate in friendship and civil cooperation with hundreds of sects and with multitudes religiously indifferent or else suffer immense detriments to our own religious practice. Ignatius worked in countries where the people in general still had the faith but in widespread areas manifested an ignorance of it and a lack of practice which were amazing. Our lot is cast in a country which on the levels of elementary, secondary, and university education has produced the largest Catholic school system in the history of the world, where large numbers of laymen have university training in theology, where the immense attendance at Sunday Mass is the envy of many European bishops and the number of daily communicants excites their admiration. Ignatius lived in countries where perhaps less than five per cent of the people had education equivalent to that given in the second grade of an American school. We live in a country where secondary education is compulsory, where 4,000,000 students are in universities, and where the intellectual tone is set by the university professors, graduates, and students.

The Modern Mind Which We Address

One of the outstanding characteristics of modern scholarship is the trend toward studying the primary sources in

any given discipline such as history, literature, philosophy, or the like. In the United States this trend has been growing constantly stronger for the past hundred years. It is in sharp contrast with the attitude which preceded it. Many of the classical colleges before 1850 or 1875 were church related. For the textbooks in their courses in "religion" and Scripture they were content to use manuals in which someone had synopsized what the primary sources contain. But from 1875 onward there was increasing use of the methodology of the German universities which was aimed at discovering new knowledge as well as transmitting that of the past. By now this methodology, furthered by the interest in evolution and history, has transformed the manner of teaching in higher education and shaped the mentality of those with whom our dialogue will take place.

Among the Catholic scholars this interest in the primary sources grew as rapidly as among the non-Catholics. Ready evidence is found in the publication of Migne's *Patrologia* (1844-1866), of Leo XIII's *Aeterni Patris* (1878) urging the study of St. Thomas' own texts, the *Corpus scriptorum ecclesiasticorum Latinorum*, and in more recent times series such as the *Biblioteca de autores cristianos*, the Fathers of the Church, the Ancient Christian Writers, and many others. Such series opened the way for scholarly articles in innumerable periodicals and reference sets such as the *Dictionnaire de théologie catholique* or the Catholic Encyclopedia now in process of revision.

But in the Catholic institutions of higher education, especially in the seminaries and novitiates, through a variety of causes this trend toward study of the primary sources and the methodology of employing them lagged behind the non-Catholic schools. The administrators and professors thought it enough to have the students learn their history, philosophy, theology, scripture, and other subjects almost exclusively from the manuals. Now, however, a new opinion is arising in the seminaries, something like this. The manuals are indeed still good as pedagogical introductions. They give in compact form the essentials which all the students need to know; and some students will not need more for their priestly work. But for the majority the manuals alone no longer suffice.

One who has not in addition learned the modern methodology of using primary sources and articles based on them may find himself ill at ease or poorly equipped to deal with the growing percentage of Americans who have been trained in Catholic or non-Catholic institutions of higher education.

This development had its parallel in our Jesuit novitiates and other houses of training, especially in the earlier decades of our century. Here our subject grows delicate. To speak of the procedures of the past in a spirit of carping criticism would be as uncharitable and ungracious as it would be foolish. For in those days the Society in America was still emerging from the frontier conditions of the nineteenth century when intellectual life in the Church was at a relatively low ebb, even in Europe. In the intellectual and legal climate of those days the American Jesuits who then conducted those houses of training could not have done more than they did. We should remember that if we can see farther than our predecessors, the reason is that we are standing on their shoulders.

Yet from this vantage point the contrast with the present is striking. In the earlier 1900's, primary sources were comparatively few in most libraries of the novices (and sometimes even of scholastics) ; secondary sources were considered sufficient. In the manner of the nineteenth century, many of these books urged practices and virtues without sufficient attention to the theological foundation or to clear definitions of what the virtues are. When the *Rules of the Summary* were explained, the novices did not see the unabridged book of St. Ignatius' *Constitutions* from which the rules were excerpted. Not infrequently, in fact, they did not clearly and concretely grasp the fact that these rules were extracts; that therefore to be fully and accurately understood they should be studied in their original context and as part of the author's whole thought. And even if the unabridged *Constitutions* had been in the library, most novices did not know enough Spanish or Latin to read them. Rodriguez well presented the practice of Christian perfection. But often, perhaps, not much was done to give a comprehensive appraisal which pointed out his understandable omissions and shortcomings (regretted today by many inside and outside the Society) as well as his good

points (which retain their value). The novices perused his treatment of discursive and affective mental prayer and the chapter where he states that there is a higher form of prayer which cannot be taught but can come only as a gift from God. But although that is true, it is possible to teach what contemplation is and how infused and acquired contemplation differ. Yet sometimes the novices did not receive such a methodical and well rounded exposition to supplement Rodriguez but were left with an impression that to read about matters pertaining to mysticism is dangerous.

Some illustration of these circumstances can be gained from the following account. Shortly after his tertianship some fifteen years ago a Jesuit friend of the present writer was teaching ascetical theology to a large group of nuns. Their superior presented him with this difficulty. "Father, today many widely read spiritual books, like those of Father Garrigou-Lagrange, are treating contemplation and its relation to Christian perfection. Yet I have had this experience with four Jesuit retreat masters. In their conferences on prayer they confined their remarks to discursive and affective mental prayer and many of the sisters felt let down. When I requested these retreat masters to speak about contemplation and its place in the spiritual life, they seemed diffident about what to say. Why do they lack confidence in this field?" My Jesuit friend became aware that he himself had gone through his whole course, tertianship included, without receiving an organized explanation of these subjects; that probably the same was true of the four retreat masters in question; and that their lack of systematized knowledge was the reason why they lacked confidence.

By now, fortunately, that situation has already changed for the better. The libraries in novitiates and scholasticates, like the instructions, have been brought admirably up to date with modern trends in the study of the spiritual life. A generation or more ago novices could be told that they would learn the scriptural, dogmatic, and ascetical foundations of the spiritual life a decade later when they would reach theology or tertianship; and they accepted that as an adequate answer. Now, however, many of the young men who enter the novitiate (and the same holds true of young women

entering the sisterhoods) have previously studied in Catholic colleges or universities. There they have had courses using the modern approach in studying philosophy, dogmatic theology, ascetical theology, and scripture. Their novice masters naturally desire to avoid making the novitiate training an anti-climax in either intellectual or spiritual life.

These observations have been made, not to criticize those who worked in difficult circumstances in the earlier 1900's, but to point up present tendencies in American Catholic life, the need we have to become better acquainted with the primary sources of our Jesuit spirituality and with scientific studies based upon them, and the intellectual climate in which the future Ignatian research will have to conduct its dialogue with the contemporary mind.

Monumenta Historica Societatis Iesu

Fortunately, we are in better position than ever before to investigate the Ignatian spirituality, to adapt it wisely to our environment, and to explain it in dialogue with the modern American mind, Catholic and non-Catholic alike. For the Society has kept pace with the modern interest in primary sources. Since 1894 the Historical Institute of the Society has published ninety volumes of the *Monumenta Historica Societatis Iesu.* The availability of these primary sources has made possible many excellent studies about Jesuit spirituality, on the level both of scholarship and of popular or pastoral dissemination. Some are articles, for example in the *Revue d'ascetique et de mystique* (founded in 1920), *Manresa* (1925), *Zeitschrift für Aszese und Mystic* (1926), *Archivum historicum Societatis Iesu* (1932), or the *Dictionnaire de spiritualité* (1937). Others are books such as the studies of James Brodrick, or Hugo Rahner's *Spirituality of St. Ignatius* (1949 in German), or *Ignatius . . . :Letters to Women* (1956 in German), or the most comprehensive study of Ignatian spirituality so far available, *La spiritualité de la Compagnie de Jésus* which was completed by Joseph de Guibert in 1942 and posthumously published in 1953. It will long remain both a convenient introduction and an indispensable tool for almost any topic of research in Jesuit spirituality from 1520 to the present time.

As a result of these sources and studies, many more details about St. Ignatius are at hand to us than were available to his earlier biographers from Ribadeneyra to Genelli or Kolb, whose lives of the saint appeared respectively in 1572, 1848, and 1894. These earlier writers were largely limited to recounting his spoken words, external deeds or appearances, and what they found in his comparatively fewer published works. But after the publication (1903-1911) of his complete correspondence, modern biographers can see more deeply and accurately into his interior life. In earlier biographies, even that of Dudon (1934), so little was said about Ignatius' extraordinary gifts of infused contemplation that even today many well informed persons, especially in English-speaking countries, express surprise when they hear that he was a mystic. Attention was attracted to his mystical gifts chiefly through his *Spiritual Diary* which was first published, in an incomplete form, by Juan de la Torre in 1892. The critical text by Arturo Codina appeared in 1934 and made possible the masterful analysis of Ignatius' mysticism which De Guibert published in the *Revue d'ascétique et de mystique* in 1938 and, in revised form, in *La spiritualité de la Compagnie de Jésus* (1953).[3] His study makes it indisputably clear that Ignatius ranks among the foremost contemplatives such as St. Theresa or St. John of the Cross. Although other penetrating studies of Ignatius' mystical life have appeared in various European languages, very little of a comprehensive character has so far been published in English.

It was in 1928 that Henri Bremond published his charge that the spirituality of the Jesuits is predominantly ascetical and neglects or depreciates contemplation and mysticism. Quite a few disconcerted Jesuits feared that he was right or at least did not have the information to answer him effectively. But since the publication after 1934 of the research mentioned above, it is manifest that Bremond greatly oversimplified historical facts. What he attacked was largely a straw man of his own creation. This is particularly true of his contention that, although Ignatius was a great contemplative,

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[3] *Revue d'ascétique et de mystique*, XIX (1938), 3-22, 113-140; *La spiritualité de la Compagnie de Jésus* (Rome, 1953), pp. 12-14, 20-49, 558-564.

the Society subsequently neglected the value of contemplation and put stress on asceticism in its place. In America this fact is still too little known.

There is, however, an obstacle which is peculiarly troublesome to the Jesuits of North America. Since by far the most of this extensive research is published in languages other than English or Latin, they cannot read it with ease or even at all. This is especially true of the scholastics in the novitiate, juniorate, philosophate, theologate, or tertianship—the formative years when they could use those books and articles most profitably in preparing the essays, term papers, theses or other studies by which they shape their outlooks. This point too can be illustrated by the experiences which some American Jesuits recently recounted to the present writer. They were engaged in graduate study of our spirituality. At the beginning of their biennium in Rome they found their knowledge of the sources of Jesuit thought far inferior to that of their classmates, especially those from Spanish-speaking countries. For their fellow students had been reading those sources from their earliest years in the Society but the Americans had all that reading still to do.

In spite of the more effective methods of language teaching coming into use, it is unlikely that the general run of young American Jesuits will be able to surmount this obstacle of language. Geographical position has stimulated European youths, long before they enter the Society, to learn other languages in order to communicate with the numerous visitors from the neighboring countries. It also forces them to practice a language continually once they have learned it. But location works in the opposite direction for most Americans, scholars included. They live in a vast country where only one language is heard and virtually nothing save willpower draws one to acquire a language. If one or another somehow succeeds, no occasions force him to practice the language and within a few years his facility is gone. Therefore some other means must be found to enable the majority of American Jesuits to profit during their formative years from the Ignatian research appearing in books and articles from Europe.

Two attempts are at present under way. One was begun

by the scholastics of Woodstock College with the "Ignatian Survey: 1962" which appeared in *Woodstock Letters* (XC [1963], pages 161-196). Planned to be an annual feature, it presents abstracts and digests of the more important Ignatian studies of the preceding year. In all likelihood this project will be as helpful as it is important to American Jesuits for the dialogue with the contemporary mind. The second attempt is that being made by the incipient Institute of Jesuit Sources which is described below (pages 206-208). Its aim is to make the sources of Jesuit thought more readily available to the scholarly world in English-speaking countries, especially by publishing translations of Jesuit books originally published in other languages. Another of its purposes is to make those sources more readily available to the Jesuit scholastics and their directors. There will be two series: Series I, Jesuit Primary Sources; Series II, Scholarly Studies about the Society which are based on primary sources. In time there will probably be another series, original works.

Particular Fields

As we pass now from the general considerations to particular suggestions, three fields can be mentioned where, it seems, further research in Ignatian spirituality can make contributions of value to the Church in her dialogue with the contemporary American mind: the *Spiritual Exercises,* the liturgy, and the theory of apostolic spirituality.

Generally, research proceeds by means of hypotheses. A tentative statement or theory is set down. Through further study of the documents, experimentation, discussions, and the like, nuances are added and necessary corrections, modifications, additions, or subtractions are made. We shall proceed here by samples of such hypotheses in the three fields mentioned.

The Spiritual Exercises

The study of the *Spiritual Exercises* will be expertly treated in a coming issue by Father Ignatius Iparraguirre and is willingly transmitted here. However, it seems proper—and possible without trespassing on his field—to add a few remarks

about their adaptation to meet some pressing problems which are peculiarly American.

Within the past ten years the Sister Formation Movement now flourishing has wonderfully revolutionized the training of the young American nuns. Formerly they were sent out to teach or work before receiving their degrees and had to eke them out in ten to twenty summer sessions. Now most of them, like seminarians, receive a complete intellectual and spiritual formation before they begin their active work. Their curriculum includes thorough courses in philosophy, scripture, dogmatic, moral, and spiritual theology. Often these courses are taught by young seminary professors recently returned from graduate study, for example, in Paris, Toronto, or the Biblical Institute in Rome. For three or four years the young nuns become habituated to the new approach and exegesis of scripture and the new emphasis in theology.

But this fact, desirable as it is, has created an unpleasant problem for many once successful retreat masters who finished their own courses ten to thirty years ago. Pressed by daily work in other fields, they could not keep up to date with all the new developments in scripture and other areas. The lessons which they as scholastics heard other retreat masters draw from scriptural passages (such as prompt obedience from the Flight into Egypt) and the exegesis which they learned in the scholasticates were what they naturally used. But more than a few have discovered with dismay that in communities where they were once successful, many sisters are irreceptive or even dissatisfied. Retreatants, especially the younger ones, have complained that the retreat master was drawing from passages of Scripture lessons not truly taught by the inspired writer, or communicating ideas of spirituality somewhat out-dated, or giving little emphasis to doctrines currently stressed. There is danger that such complaints may be transferred in growing numbers to the *Exercises* themselves; further, that after a few decades the *Exercises* will fall into disfavor in communities where they were once esteemed.

Some Jesuits too have expressed apprehension in this regard because of the new emphases arising in the Church. More and more of our retreatants, whether religious or educated laymen, want their spirituality based on the doctrines of

grace and the mystical body, on the liturgy as understood in modern times, and on the modern approach to Scripture. And one finds little stress on these topics in the text of the *Exercises;* for after all Ignatius was a man of his own times.

Study, experimentation, and discussion by many Jesuits are probably the best means to solve this problem; for it may well admit of many solutions. Father Joseph A. Fitzmyer has offered one excellent solution of the Scriptural aspect[4] and Father Roderick A. F. Mackenzie another.[5] The present writer ventures the following hypothesis toward solving the wider aspects of the problem.

The many omissions from the text indicate that St. Ignatius did not intend the *Spiritual Exercises* to be a complete treatise on the spiritual life, comparable to St. Francis de Sales' *Introduction to a Devout Life.* Rather, the text as it stands plus the use that Ignatius made of it show that his objective was to provide a framework, a series of exercises, a methodology aimed at a psychological impact upon the exercitant. He accomplished this purpose by providing the thoughts which, aided by grace, would most help or motivate him to discover and energetically execute God's will for himself, either by electing the state of life most suitable for himself if he was still free to do so, or by bringing his life into the closest possible conformity with God's will if his state was already fixed. As was to be expected, Ignatius selected his means to achieve this purpose from what was ready at hand in his own day. That is, from the deposit of faith, from the ideas of philosophical, theological, scriptural, or devotional writing which were emphasized in the sixteenth century, he selected precisely those elements which he thought most likely to motivate the individual with whom he was dealing, with that individual's personality and temperament, to seek and execute God's will. Then Ignatius inserted those elements into the framework or sequence of his *Exercises.*

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[4] Joseph A. Fitzmyer, S.J., "The Spiritual Exercises of Saint Ignatius and Recent Gospel Study," *Woodstock Letters,* XCI (1962), 246-274. Note 1, p. 246, lists additional articles on this subject.

[5] *Proceedings of the Institute on Contemporary Thought and the Spiritual Exercises,* held at Loyola University, Chicago, July, 1962, edited and published by Robert F. Harvanek, S.J., pp. 68-76.

Naturally and inevitably, today different ideas, doctrines, practices, or other elements are receiving the emphasis in the Church as being more suitable to motivate persons of the modern mentality. Some stress grace, others the mystical body, others the liturgy, others something else. Following Ignatius' example, a Jesuit retreat master can select from the Catholic doctrines or practices stressed today those elements which he can employ efficiently and which he thinks will be most effective to produce in his retreatant—or group of retreatants—substantially the same psychological impact which Ignatius sought by the *Exercises*. According to his judgment, the retreat master can draw ideas from the doctrine of grace, the mystical body, the indwelling of the Holy Spirit, the liturgy, the social doctrine of the Church, or what not else. But he should fit the ideas he chooses into the Ignatian framework and aim them at substantially the same psychological effect which Ignatius sought.

The Liturgy

In the coming decades the piety of the Catholic people will certainly become increasingly liturgical. The *Constitution on the Liturgy* of Vatican Council II will remold their participation in public worship as surely—though perhaps as slowly—as the decree of Pope St. Pius X transformed the practice of daily Communion. By historical and theological studies, by cooperation with other orders in sifting ideas, by popularized writing, by pastoral activities in their churches and schools, and by other means, Jesuits have played an important part in shaping the modern liturgical movement which flowered in the Council. Surely Ignatian research should also draw on the Society's traditions to help in shaping the future developments, since "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy."[6] The route is already indicated in Very Reverend Father General's *Instructio* of December 25, 1959. Yet additional research in the history of the Society's liturgical traditions can well point

[6] *Constitution on the Sacred Liturgy*, Vatican Council II (N.C.W.C. edition), no. 7.

out more clearly the changed historical circumstances and the altered meanings of terms.

Today we have a correct and all-embracing concept of the liturgy as being Christ and all Catholics engaged in the public worship which both glorifies God and brings sanctification to these participants. That is, to use the words of Vatican Council II, we conceive the liturgy as "an exercise of the priestly office of Jesus Christ" in which "the sanctification of man is signified" and effected "by signs perceptible to the senses"; and we further conceive it as "the primary and indispensable source from which the faithful are to derive the true Christian spirit."[7] But the concept of liturgy commonly held in the sixteenth through the nineteenth centuries was far more restricted, being confined chiefly to the external ritual of rubrics. Even today some priests still use "liturgy" and "rubrics" as interchangeable terms. From 1500 to 1900, the external ceremonial of the liturgy objectively contained the values, beauties, and even the teaching function which the Church wishes to exploit today. But neither monks nor preachers nor writers were explaining those features as widely and vigorously as has been done in the 1900's. In work of that kind the Jesuits took scarcely less part than others of their time. Moreover, since the services were in Latin, the effectiveness of the teaching function and much of the beauty were confined chiefly to the priests and seriously impaired with the laity. In many regions the people lost interest in the liturgical services which they could not understand and ceased to attend them. The fathers of Trent deliberated about conceding the use of the vernacular in the liturgy; but they grew afraid when they observed that so many who were asking for it were already Protestants. All these circumstances compelled the early Jesuits, like other zealous priests of the time, to turn to other devotions and means to win the negligent and ill-instructed people back to attendance at Mass and the practice of the faith.

But this in turn has made it easy for some modern writers to attack the Jesuit spirituality as being "individualistic" and even "anti-liturgical," as being too concerned to promote private or "subjective" piety and neglectful of what really

[7] *Ibid.*, nos. 14, 79.

mattered, the "objective" piety contained in the official and social worship. The outstanding attack in this vein was that of Dom Maurice Festugière[8] in 1913. His contention, furthered by many for decades later, was perhaps fortunate for the Jesuits insofar as it stimulated them to study the Society's liturgical traditions more accurately. Hence it is easy today to see that the attacks were based on much oversimplification of issues, application of evolved modern concepts to a sixteenth century setting as if they were applicable there, and unrealistic interpretation of what the Latin ceremonies could have done, within the framework of the Church's legislation existing in those centuries, to entice the weak Catholics back to the practice of the faith or to increase the attendance and spiritual vigor of the practicing Catholics. Acrimonious controversy over these matters is not necessary now and should be avoided. But there is room for Ignatian research to develop in detail a hypothesis something like the following.

With the Church's approval the Society did refrain from ritualistic services which would take too much time from the apostolic service for which she was approved. But if we take the modern, comprehensive meaning of the term "liturgy" which embraces far more than ceremonial, the Society was never "anti-liturgical." Much of her work, such as giving the *Exercises,* was indeed aimed chiefly and directly at fostering the devotion of individuals. But this work was also aimed at stimulating those individuals to participate in those essentials of the liturgy, the Mass and the sacraments, including zeal to promote frequent Communion as far as the Church allowed. On the whole her members have always been vividly aware that unless private prayer is fostered, participation in public prayer will degenerate into mere formalism or even cease. In the Church there is no opposition between private and liturgical prayer; instead, each is helpful and necessary to the other. Explicit affirmation of this is found in the new *Constitution on the Liturgy*[9] and in the encyclical *Mediator*

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[8] Maurice Festugiere, O.S.B., "La Liturgie catholique. Esquisse d'une synthese," *Revue de philosophie,* I (1913), 692-886, esp. 725-732, 742, 743.

[9] Nos. 12, 13.

Dei.[10] *Mediator Dei* also explicitly commends[11] the *Spiritual Exercises* of St. Ignatius as an effective means to foster the private devotion necessary for liturgical worship. To us this commendation is virtually a mandate of the Church to continue our traditions of the past as we try to promote the new liturgical piety of the coming decades. It is also another sign that in the plans of Providence an important function in the Church still remains to be carried out by Ignatian spirituality.

The Theory of Apostolic Spirituality

Ignatian research can make a contribution of value to our contemporaries in regard to the theory of that spirituality which seeks holiness amid the distractions and vexations of apostolic activities. This contribution will apply to priests, religious, and the laity.

Probably most of us agree with these statements of Cardinal Suenens: "The contemplative origin of religious orders explains in part why apostolic spirituality has not had the full development it merits. A purely contemplative spirituality has had gradually imposed upon it a spirituality more nearly directed at action, but the balance between the life of prayer and the life of the apostolate has never been fully attained at the spiritual level itself. . . . the 'contemplative' aspect retains a primacy which on some points fits in badly with the very real exigencies of the active vocation."[12] This problem stems all the way from Christian antiquity and both by theory and by practice Ignatius made a noteworthy advance toward solving it in the circumstances of his century. Further exploration of his achievement will probably be valuable for our times.

The problem can be stated thus. According to the doctrine of Christ (Mark 12: 28-31), perfection consists in charity, the love of God and of the neighbor. This doctrine promotes a tendency to mingle with one's neighbors to win them for God; and it is not notably characterized by fear of the difficul-

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[10] *Mediator Dei*, November 20, 1947 (N.C.W.C. edition), nos. 24-32, 176, 177, 182-185.

[11] *Ibid.*, nos 180, 181.

[12] *The Nun in the World* (Westminster, 1963), p. 44.

ties. "I send you as sheep among wolves." But in the doctrine of the Greek philosophers, perfection consists in contemplation. This doctrine promotes a tendency to withdraw into solitude. The tension between the two tendencies has continually created problems and tortuous reasoning processes within the conscience of zealous Christians. Do they not leave the best for the merely good when they leave the solitude of contemplation to work for their neighbors?

As the centuries passed Christ's doctrine became encrusted with obscure terms drawn from Greek philosophy. Their meanings constantly changed with the result that succeeding generations understood them poorly and increased the confusion. An example is found in Christ's words to Martha (Luke 10: 42), "Mary has chosen the best part," that is, in the opinion of some modern exegetes, conversation with Himself instead of needlessly elaborate preparations for the meal, since one dish would be enough for Him. These interpreters think it unlikely that Christ was instructing these Hebrew ladies about the active life and contemplative life as understood in Greek philosophy. However, two centuries after Christ a leader of the allegorical interpretation of Scripture, Origen, took His words to mean that Martha and Mary are types showing us that the contemplative life is superior to the active. Origen's interpretation was accepted by the Fathers in the West. But through the faulty Latin version, "the good part" in the Greek text (which may be a faulty version of "a good part" in the Savior's Aramaic) became "the best part" (*optimam partem*) in the writers of Europe. In Greek philosophy the two lives were chiefly successive stages of development in interior life. In the West they gradually came to be understood as exterior manners of living, a busy life in public as contrasted with a studious life in solitude. Overlappings and confusions of meanings became numerous as the centuries passed.

St. Thomas devised an excellent and workable synthesis of Christ's doctrine about perfection and the Greek doctrine about the two "lives." But his harmonization contained subtle distinctions which were forgotten after his death or remained unknown in many regions. Hence in the sixteenth century when Ignatius began his work, the confusion of terminology

and the tension between the tendency to apostolic works and that to withdraw into solitude were widespread. The esteem of solitude for contemplation, reinforced sometimes by false mystical theories of the *alumbrados,* became a genuine danger that the apostolic order which Ignatius founded would be pulled back into some earlier form of religious life aimed at contemplation in retirement from the world. In resolving the tension between love of works among men and love of contemplative retirement, Ignatius drew more from the stream of Christ's doctrine than from that of Greek philosophy. Yet his solution harmonizes perfectly with St. Thomas' synthesis which in turn gives it solid theological support. Ignatius' solution can be expressed in the following hypothesis.

Ignatius, a contemplative person who also engaged in apostolic works, desired himself and his men to find God in prayer and also in all things, such as creatures which reflect God, recreations, and even vexations. In other words, sometimes a person "finds God"—that is, pleases Him and merits an increase of sanctifying grace—by means of formal prayer and at other times by means of activities performed for the love of God. In some activities he can actually think about God, that is, perform an act of contemplation. Other activities, however, so require his attention if he is to do them well that he cannot and need not be thinking about God. They impede the act of contemplation but do not remove the contemplative person from the stage of his development, the "unitive way." In the abstract, it is nobler for a man to find God by thinking about Him in prayer; but in the concrete, he may merit more by the works of the active life than he would be retiring into solitude to practice the act of contemplation. Such is the case when for the love of God he practices charity toward his neighbor. In apostolic life there must be an alternation of some time given to formal prayer and some to works; but the time given to each can be varied according to circumstances and needs. His prayer motivates him to undertake the works proper to his state and the works in turn stimulate him to prayer. He pleases God both by prayer and by apostolic works; and in the concrete often only God knows which of the two pleases Him more and merits more. Therefore the apostle can engage in the works without any trouble of con-

science to the effect that by abandoning the act of contemplation for apostolic activities and the distractions they entail he is giving up the best for the merely good.[13]

Conclusion

The Ignatian heritage—which is Christian spirituality with the Ignatian emphasis—has continually stimulated dynamic service to the Church throughout the past four centuries. It is one of the Church's classic spiritualities; and a classic yields new messages when viewed in new lights from a new era. By our collective efforts, each in his own field, to know it better, discover its application to the emerging needs and opportunities of our era, and explain it more inspiringly, we shall fulfill our part toward helping the Church in her dialogue with the modern mind in our country.

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[13] For initial leads and documentation, see 1) on Ignatius' solution, *S. Ignatii . . . Epistolae* (Madrid, 1903-1911), III, 502, 510; IV, 127; VI, 91; VII, 270; IX, 125; XII, 652; *Fontes Narrativi* (Rome, 1943, 1951), I, 169, 170; II, 419; *Epistolae . . . Nadal*, IV, 651, 652, 691; M. Giuliani, S.J., in *Finding God in All Things*, trans. W. J. Young, S.J., *Finding God in All Things* (Chicago, 1958), pp. 3-24; J. Stierli, S.J., trans. M. Hill, S.J., "Ignatian Prayer: Seek God in All Things," *Woodstock Letters*, XC (1961), 135-166; 2) on the historical background, G. E. Ganss, S.J., "'Active Life' or 'Contemplative Life,'" *Review for Religious*, XXII (1963), 55-66.

Psychological Notes on the *Spiritual Exercises*, III

The conclusion of a three-part analysis of the integration of grace and nature

W. W. Meissner, S.J.

Recapitulation:

We have tried to sketch out some of the broad lines of psychological development in the *Spiritual Exercises*. They represent an intensive program of spiritual development under the influence of and in cooperation with grace. No single part of this program or *a fortiori* its entirety is conceivable without the dynamic influence of grace, but our concern here has centered on the psychological aspects of that influence. The presumption has been that grace exercises its effects in and through the natural powers, so that phenomenologically the experience of grace cannot be distinguished from the experience of the natural function. Its presence and operation can only be inferred from certain theologically established norms.

The basic concept employed here has been that of "spiritual identity." It represents an attempt to focus the psychological aspects of the life of grace in a conception which can be given psychological relevance. The use of the concept implies several emphases:

(1) The term is descriptive and psychological and therefore asserts no *a priori* relation to previously established theological realities. Whatever is produced in the soul by grace, the psychological correlate of that can be understood in terms of spiritual identity.

I Stages of Growth	II Psychosexual Stage	III Psychosocial Crisis	IV Psychospiritual Stages	V Weeks of Exercises	VI Objectives
Infancy	Oral-Respiratory, Sensory, Kinesthetic (Incorporative Mode)	Trust vs Mistrust	Faith, Hope		Reality-Value Orientation
Early Childhood	Anal-Urethral, Muscular (Retentive-Eliminative Mode)	Autonomy vs Shame, Doubt	Contrition	First	Internalization of values
Play Age	Infantile-Genital, Locomotor (Intrusive-Inclusive Mode)	Initiative vs Guilt	Penance, Temperance	First	Effective Ego-control
School Age	Latency	Industry vs Inferiority	Fortitude	Second	Indifference
Adolescence	Puberty	Identity vs Identity Diffusion	Humility	Second/ Third	Identification
Young Adult	Genitality	Intimacy/ Solidarity vs Isolation	Love of Neighbor	Second/ Third	Integration
Adult		Generativity vs Self-Absorption	Service, Self-Sacrifice	Second/ Third	
Maturity		Integrity vs Despair/disgust (self contempt)	Charity	Fourth	

(2) The development of spiritual identity is subject to certain basic laws of spiritual growth, so that it is possible to trace the pattern of this growth in psychological terms.

(3) The locus of identity so conceived is the ego.

(4) Spiritual identity has an influence on and is influenced by the psychological condition of the ego in which it develops. The elements in this relationship are extremely complex and we can aim at trying to bring just a few of them to light. The basic point to be made here, however, is that spiritual identity is not a psychologically isolated phenomenon. It is continuous with, organically joined to, and to that extent develops in function of, the already established structures and resources of the ego.

The basic framework of orientation for this reconstruction is provided by Erikson's formulation of the concept of identity. The basic principle of organization is likewise Erikson's law of epigenesis, which is employed with certain reservations required by the nature of the case. It should also be stated that we are concerned with the healthy personality, which enjoys sufficient self-integration and ego-strength to commit itself to the process of spiritual growth. Since Ignatius' experience of his own growth and of other's whom he directed pertained almost exclusively to normal persons, this same empirical limit must be imposed on these interpretations. What reference these observations would have for neurotic levels of adjustment must remain a moot question. Erikson's formulation may not be the best for our purposes, but it lends itself fairly readily to this kind of reconstruction and it has found fairly wide acceptance and some clinical confirmation.

Erikson (*Identity and the Life Cycle*) has analyzed a series of psychosocial crises which are related to the stages of psychosexual development by an epigenetic principle. Along with the development of the child through the stages of libidinal orientation established by psychoanalytic theory of psychosexual development, there occurs a development on a level of social and cultural orientation which constitutes the level of psychosocial development. Each psychosexual phase is thus paralleled, more or less, by a typical crisis in psychosocial development. The growth of the child toward psychological

maturity and integral personal identity is a function of the interaction of these concurrent patterns of growth.

To this schema, the growth of spiritual identity adds another dimension. In the relatively mature ego, there has evolved a relatively secure sense of identity, which carries in it the successfully organized residues of the resolution of the basic crises in its psychosocial development. Spiritual identity builds upon this substratum. The building takes place in such a way that the success of the ego's effort at synthesis, which is essential to the process, depends on the structure it has attained in the history of its psychosexual and psychosocial development. Consequently, one might suggest that, given identical grace, the ego which had successfully resolved the crises of its psychological development would find greater success in achieving growth in spiritual identity than would the ego which had failed in the successful resolution of one or more of the psychosocial crises. But there is also a reciprocal dimension. Achievement of the various stages of spiritual growth can, in a sense, restore some part of what was deficient in a given phase of psychosocial growth. The ego is not a closed and static structure; because a basic crisis was not resolved in its proper place and time does not mean that dynamic processes effected at a later stage of development cannot compensate. We are in the realm of the sanating effect of grace. Grace supports and sustains the compensating and reconstructive effort of the ego which can thus effect a medicinal result. The compensation is not identical or total. Just as the symptoms of cretinism can be alleviated by administration of thyroxin, but the deficit in growth due to the hypothyroid condition can never be restored in full; so here the restoration of a merely psychological level of development, stimulated and energized by the sanating effect of grace, cannot be presumed to achieve the same level or kind of personality integration and function as would have been achieved in the normal, unimpeded growth process.

With this as the general framework, we can try in a rough way to articulate the phases of spiritual growth. The chart sets the relationships forth with an incisiveness and inflexibility that can be deceptive. The relationship between columns III and IV will be developed below. It should be observed, as

has been pointed out previously, that the stages of spiritual growth are each an advance and recapitulation of the prior stages. Although the succeeding phases depend upon preceding phases, so that the defective resolution of the phases of the first week would impair the development of the succeeding phases of the second week, it is not beyond the power of grace to compensate in the recapitulation of a succeeding phase for the deficit. Thus, in reality, the growth in spiritual identity is more of a harmonizing of differential advances and regressions in all of the phases than it is a matter of advancing from phase to phase in orderly progression. It is also presumed that each dimension indicated in column IV is not constrained to its own little box; each of them encompasses the whole process. They are used to designate particular phases (there are more phases and more dimensions of spiritual identity than are mentioned here), if only to suggest that they are the dimensions which peculiarly characterize that particular phase. In fact, they all grow apace as identity matures and the soul is drawn more and more under the influence of grace.

We will try to elaborate somewhat the relationship between the psychosocial and psychospiritual dimensions.

(1) Trust/Hope, Faith—It will be possible here to merely offer suggestions, any one of which would demand a searching investigation. The basic crisis of trust-mistrust occurs in the first year of life in the intimate interpersonal relation between mother and child which centers on the feeding-breast interaction. The child, depending on the qualities of his experiences of maternal attachment, learns to accept what is given to him from the warm and loving other, to depend on that other and to expect that what the other provides him will be satisfying. This applies to a whole spectrum of needs and experiences which are not limited to the breast and mother. The successful resolution of this crisis would entail qualities of trust in others, trust in self, capacity to receive, and confidence, in the mature personality. The unsuccessful resolution would result in the deficit of these qualities and the dominance of their opposites.

The dimension of spiritual identity, which seemingly parallels this phase, is characterized by faith and hope. Faith involves a basic receptivity and a capacity to respond on a high

level. Implied in it, is a willingness to accept God's word and sufficient confidence in God and in self to make the commitment of self required to bridge the dark chasm between faith and the security of reason. Hope likewise implies a basic confidence in the power and goodness of God and His fidelity to His promises. Hope opens the heart to the anticipated rewards of the good God and implies the capacity of receptivity. It is also to be regarded as the basic energizing element in the spiritual life just as faith is the necessary premise. French has discussed hope as the "activating force of the ego's integrative function." (Cited by K. Menninger in his academic lecture to the American Psychiatric Assoc., "Hope." *American Journal of Psychiatry,* 1959, 116, 481-491.)

Both faith and hope build on the capacities for trust, confidence and receptivity in the mature psychological identity. A deficit, for example, in basic trust makes it more difficult for the ego to grow in hope. But, conversely, as the ego grows in hope, therefore in the capacity to trust in God, there is possible a reciprocal compensatory effect in basic trust itself. This sounds like a double-bind of sorts, but the bind is loosened by grace which nourishes and supports the growth of the ego in hope; it is therefore within the power of grace to sanate to some degree basic mistrust.

Erikson remarks that "the psychological observer must ask whether or not in any area under observation religion and tradition are living psychological forces creating the kind of faith and conviction which permeates a parent's personality and thus reinforces the child's basic trust in the world's trustworthiness . . . All religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; the demonstration of one's smallness and dependence through the medium of reduced posture and humble gesture; the admission in prayer and song of misdeeds, of misthoughts, and of evil intentions; the admission of inner division and the consequent appeal for inner unification by divine guidance; the need for clearer self-delineation and self-restriction; and finally, the insight that individual trust must become a common faith, individual mistrust a commonly formulated evil, while the individual's need for restoration must become part of the ritual

practice of many, and must become a sign of trustworthiness in the community." (Erikson, 64-65) As far as I can see, this fits the context of these notes perfectly.

(2) Autonomy/Contrition—The crisis of autonomy is realized in that stage of development in which the child begins to become aware of himself as a separate and independent unit. He grows in the capacity for autonomous expression and self-regulation which centers around the functions of elimination and retention which are typified in the sphincter control of the so-called anal period. Thus this is the period in which the ego enters into interactions of assertiveness with other wills in his social environment. Successful resolution of this crisis lends the mature personality a capacity for self-assertion and self-expression, which at the same time respects the autonomy of others, an ability to maintain self-control without loss of self-esteem, and a capacity for rewarding and effective cooperation with others. The corresponding defect matures into the false autonomy that must feed itself on the autonomy of others or the excess of rigidity found in the fragile autonomy of the compulsive (anal) personality.

As the complementary to this autonomy, I have, with some trepidation, selected contrition. What is needed here is a thorough phenomenological analysis of contrition. I will only suggest here that true contrition contains and is based on the fundamental dispositions of autonomy. To the sinner, contrition implies both sorrow and amendment. True sorrow has many components, but an essential, it seems to me, is an element of a return to true self-esteem, a sort of realization and revaluation of the self in terms of the prior capitulation of self to the inferior impulses of sin. Thus there is in all true contrition a certain conversion by which the ego comes into possession of its basic autonomy, but precisely in the context of internalized spiritual values. Similarly, the purpose of amendment, which is consequent on the possession of self and which is integral to contrition, implies a dimension of self-assertion and self-expression by which the ego directs itself toward its own reorganization and development.

Consequently, contrition builds upon true autonomy and elevates autonomy to a spiritual level. That the defect of autonomy influences the capacity for contrition is worthy of con-

siderable development, but I would suggest that it is at least reflected in the incapacity of the scrupulous person to reach true contrition. He is so caught up in compulsive self-doubt that the free expression of himself in contrition is most difficult.

In regard to the reciprocal influence of contrition, its relationship is more difficult to formulate. There is a definite sense in which contrition, as a psychological response in the order of spiritual realities and values, is the necessary propaedeutic to shame and doubt. Shame is the reaction of the guilty soul which hides from God, like Adam and Eve in the garden. But contrition is the reaction of the soul which turns to God in sorrow and seeks forgiveness. Shame is a negative response; contrition is positive. Likewise, doubt is a condition of insecurity and irresolution, while contrition is a clear and humble self-appraisal and a decisive determination to amendment. The direct opposition of contrition on the spiritual level to shame and doubt has a correlative influence in the psyche of refurbishing basic autonomy.

(3) Initiative/Penance—The crisis of initiative vs. guilt is aroused by the maturing of the child in locomotor and language function. His motor equipment is sufficiently developed for him to begin to "test the limits" of his motor capability. His activity becomes vigorous and intrusive in many spheres: intrusion into other bodies by physical attack, intrusion into other people's attention by activity and aggressive talking, intrusion into space by vigorous locomotion, and intrusion into the unknown by active curiosity. This is also a stage of growing sexual curiosity and development of the prerequisites of masculine and feminine initiative. Successfully resolved, this crisis leaves the residues for conscience, responsibility, dependability, self-discipline and independence in the mature personality. Unsuccessfully resolved, the basis is laid for harsh, rigid, moralistic, self-punishing superego which serves as the dynamic source of neurotic guilt.

By penance, I refer to the psychological disposition by which external penance is executed. Thus it is not identical with the virtue of penance which St. Ignatius described as "interior penance," but it forms an integral part of it. It is the prolongation of the basic attitudes proper to contrition into a

more or less permanent disposition to take effective means. Penance, then, represents the self-assertion of the ego in the face of the forces which tend to diminish its autonomous functioning. It is an assuming by the ego of the responsibility for its own regulation and maturity, and thereby it constitutes a decisive reinforcement of the independence of the ego, particularly vis-a-vis libidinal attachments and entanglements, through the execution of self-disciplinary action. The ego assumes active mastery of the libidinal impulse, thus establishing and later maintaining its authentic control. When this dynamism has become an internalized and synthesized part of the functioning ego, it can be said that the advance from contrition to penance involves a development in ego-capacity and another step towards maturation.

From the point of view of the dependance of penance on the capacity of the ego to take the initiative in the effective control of libido, it would seem reasonable to expect that a defect in the resolution of this psychosocial crisis would impair the ability of the ego to achieve penance as a habitual ego-disposition in the spiritual life. Conversely, it would seem that the capacity of the ego, under the energizing and guiding influence of grace, to achieve the level of authentic penance (by which I refer to real penance as opposed to false forms of penance which are nothing but manifestations of masochism—see remarks on penance above [87]) should have a reciprocal influence on the native capacity for initiative and personal responsibility.

It is likewise worth pointing out that authentic penance is a direct counteragent to guilt. Properly understood, the "sense of penance" we are describing here is incompatible with a "sense of guilt," as that expression is understood psychiatrically in reference to neurotic guilt feelings. Psychodynamically, the former represents a decisive organization of ego-energies by which the ego is put in control; the latter represents the overpowering domination of the superego. The two are incompatible, and consequently, where penance is achieved on the spiritual level, its impact on the functioning of the ego should work in the direction of resetting the balance that was disturbed in the original working through of this psychosocial crisis of the phallic phase and the oedipal conflict.

(4) Industry/Fortitude—During the latency period between infantile and adult sexuality, the child goes to school and begins to learn those skills which will enable him to assume an adult role in his society. His interest is in being able to do things and make things—in general in developing the technology for adult living. He learns through the reward systems of the school society the value of application and diligence. He also assimilates the implicit cultural values of work and productivity. The pleasure of work completion and perseverence is developed. The danger is that a lack of success will lead to development of a sense of inadequacy and inferiority.

Industry involves a certain degree of capacity within the ego to direct its energies to an objective and maintain that mobilization to the point of accomplishment or fulfillment. Fortitude plays an analogous role in the spiritual life. It implies not merely ego-control but the developing capacity of the ego to sustain its efforts in the face of strong and persevering opposition. In this sense it represents an advance over previous stages of spiritual development in terms of capacity for prolonged effort which requires the deepening and intensification of the entire spiritual structure. If we regard the psychosocial crisis from this viewpoint, we must regard fortitude as a prolongation and extension of this same capacity on the spiritual level.

Reciprocally, the sense of inferiority is basically a fear of failure or incapacity to compete on the same footing as others. If the ego is rooted in such inadequacy, the intensification of spiritual ego-strength through fortitude becomes well nigh impossible. Where fortitude, however, is sustained through grace on the spiritual level, it is not inconceivable that it should exercise some reciprocal influence.

(5) Identity/Humility—The adolescent passes through a period of intense physiological growth and the onrush of sexual, genital maturity. His coming to adulthood is accompanied by a sort of psychosocial crystallization of the dynamics fermenting in his formative years. His preparations for adult living and engagement must now begin to take definitive shape; he must establish now his role and function within his culture and society. He precipitates an identity, or better, a sense of identity—a confidence that his ability to maintain

inner sameness and continuity (the psychological ego) is matched by the sameness and continuity of his meaning for others. This is obviously a crisis which is peculiarly vulnerable to social and cultural influences, and is largely worked through in personal interaction with others. The failure of this crisis, which lies at the root of so many adolescent problems, is identity-diffusion.

The selection of humility as the spiritual correlate of this phase might strike one as curious. But humility contains in itself two vital facets which, it seems to me, are analogous to what happens in identity formation. In the first place, humility involves a definite degree of self-knowledge and acceptance. It implies, therefore, a sense of personal and conscious continuity, together with a valuation of personal significance in God's eyes. Implicit in true humility, then, is the realization of personal dignity endowed with freedom and intellect, realistic appraisal of personal significance in relation to God and to fellow men. In the second place, humility has a special relation to the process of identification with Christ. It is in the imitation of Christ, always most poignantly in the Passion and Death, that spiritual writers have traditionally sought to learn humility. Humility would then seem to integrate the two aspects of self-knowledge and identification which must be regarded as central to the development of a sense of identity.

Consequently, identity diffusion must be seen as an impediment to true humility in so far as both self-evaluation and the capacity to achieve significant identification are impaired. One might almost venture the observation that pride is sometimes a form of defense against the threat of identity diffusion. In so far as self-possession and ego-integrity are prerequisites for real humility, and absolutely essential for the third degree, we may venture to say that where humility is truly attained through the dynamic power of grace, there likewise has identity been crystallized.

(6) Intimacy/Love of neighbor—The period of achieved genital maturity is usually characterized in terms of capacity to achieve orgasm, but its significance is much broader and deeper than that. The flowering of the mature personality is marked by the establishment of interpersonal relationships which more or less complement the formed identity in the

social sphere. Freud's cryptic "Lieben und arbeiten" more or less sums it up.

Love of neighbor, the second great commandment, seems to mark off an area of spiritual growth in which the ego's response is no longer restricted to self-adjustment and regulation, but begins to turn itself outward. The ego is in sufficient control of intrapsychic dynamisms that it becomes capable of directing some of its energies toward the other. Implied in this is a certain enlargement and growth in the ego itself. Also involved is the increasing association of this development with the love and imitation of Christ. The truly spiritual love of neighbor is a love of Christ in that neighbor, so that this stage is more properly conceived as an extension of the previous one. In so far as the unsuccessful resolution of this psychosocial crisis generates self-absorption and isolation in the mature personality, the reciprocal influence of a spiritual love of the neighbor is not difficult to conceive.

(7) Generativity/Service—Erikson's use of the term "generativity" is primarily concerned with the interest in establishing (through genitality and genes) the next generation and guiding it, although he recognizes that it has a place in other areas of altruistic effort and creativity. Failure to achieve this enrichment of personality often results in a sense of stagnation and interpersonal impoverishment which follows a course of self-indulgence and self-love.

The motif of service is one of the major themes of the *Exercises* and Ignatian spirituality. It is found in the foundation and again in the contemplation for obtaining love. Service for Ignatius means serving God by seeking and following His will and at the same time serving one's fellow man and thus helping him to achieve his salvation and sanctification. A basic dimension of both generativity and service is a social commitment based on a realization that each individual has a responsibility to those around him—whether to advance the well-being of the species through its propagation and training, or through the exertion of bettering man's social, cultural and economic situation, or by commitment to the bettering of his spiritual condition and attainment of his ultimate end. Here again, this basic orientation and disposition finds a complementarity in the psychological and spiritual levels. The com-

mitment to service is impaired and diminished by the defect in generativity, but the ego which achieves the commitment to others in service cannot help but reflect that influence in its basic sense of generativity.

(8) Integrity/Charity—Integrity is a concept that does not emerge with much clarity, but it is intended to designate the culmination of the successful resolution of the preceeding crises. It means the acceptance of oneself and the aspects of one's life and the integration of these into a secure and stable pattern of living. It implies likewise the experience of and adjustment to the trials and joys of life, so that the course of existence holds no paralyzing fear, even the fear of death itself. It includes therefore the capacity to recognize the value of some other pattern of integration in human life and to respect that value while retaining the primary valuation of one's own pattern of integration.

Charity is the essence and measure of spiritual growth. In it all the previous stages of spiritual development are recapitulated and intensified and elevated. Charity, moreover, implies a kind of spiritual integration of the life of the soul. In the love of God, as in no other function of the ego, there is effected a harmonization and synthesis which approximates the limits of ego-capacity. The absorption in the love of God summons the most profound energies of the ego and unifies and directs them in such a way that in that love the pinacle of ego-coordination and integration is achieved. This level of synthesis does not reach the degree found in the preternatural gift of integrity, but there is an approximation proportioned to the intensity of love. It is important in considering the psychological aspects of this stage to recall the important emphasis of Ignatius, namely, that love is found in deeds rather than words and that love implies the desire to communicate what one has to the beloved.

This attempted articulation of columns III and IV leaves much to be desired, but it is merely a suggested framework. In fact, the psychosocial crises may not be the best framework of psychological orientation, and in turn, the phases of psychospiritual growth may be poorly chosen. But the important point which underlies this formulation is that in each column there is represented a process of development and that these

processes, as such, have a mutual interaction and influence. The manner in which that interaction can be spelled out should be the work of further and deeper reflection and analysis.

There are also some difficult questions which have not been considered. It must remain a moot issue to what extent the achievement of various levels of growth on the spiritual level have an impact on psychosocial development. If we grant that hope and faith, for example, are activated through the influence of grace, does that necessarily imply that the ego suffering from basic mistrust will always find itself capable of basic trust? To what extent? Conditions? It seems safe to say that where it can be shown that basic trust is a prerequisite of faith or hope, to that extent where there was no trust before the influence of grace, there will be after grace has achieved its effect. But how far can such a principle be extended? Can we say that a psychopathological deficit rooted in a particular psychosocial failure can be overcome by growth in spiritual identity through grace? We would need a great deal more clinical evidence to be able to decide either way, but there does not seem to be anything against the possibility.

It should also be remembered however, that the effects of grace are not achieved extrinsically, but that they are achieved through the free response of the ego. Even when we distinguish the aspects of psychological and spiritual identity, such distinctions do not fragment the unity of the ego. Consequently, the reciprocal, sanating effects of grace described here become possible through the mobilization of ego-resources.

Rules for the Discernment of Spirits:

First Week [313-327]: These rules, together with the rules on scruples, provide an encapsulation of Ignatius' psychology of spirituality. The *Exercises* lay great stress on the importance of these rules in implementing the progress of the exercitant. He is to keep the director continually informed of the character of his experiences as the retreat progresses, and the director is to apply his experience in dealing with souls to discern whether the exercitant is making real progress or whether he is being drawn out of the path of progress by some form of self-deception. The rules for discernment of spirits are the guiding norms for such determinations.

The framework of application is precisely concerned with the influences of good and evil spirits on the soul. Although the rules as we have them undoubtedly represent a distillation of Ignatius' own soul-searching experiences during his convalescence at Loyola and later at Manresa, they reformulate teaching that has deep roots in the tradition of Christian spirituality (Rahner, H. "Werdet jundige Geldwechsler!" Zur Geschichte der Lehre des hl. Ignatius von der Unterscheidung der Geister. *Gregorianum,* XXXVII (1956), 444-483). Care is called for, however, in any psychological application or interpretation of these rules, since their evidential base must be presumed to consist in almost exclusively well-adjusted subjects psychologically. Even if appeal can be made to Ignatius' own ordeal of scruples and suicidal thoughts during the Manresa period, it would be extremely rash to try to make this the basis for projection of these rules to the pathological realm. Moreover, it seems quite clear that the requirements which Ignatius laid down for those who were to be admitted to the Exercises call for a certain degree of maturity and autonomy which would be incompatible with neurotic maladjustment (Beirnaert, L. Discernment et psychisme. *Christus*, 1954, 4, 50-61.).

But it should be made clear that this limitation does not thereby exclude unconscious influences from the picture. From a psychoanalytic point of view, the unconscious has a function in the determination of all behavior to a greater or less extent. Hence, Ignatius' rules must be interpreted in the light of the dynamics operating within the psyche at whatever level. We are dealing here with responses of the total psychic structure.

Another point to be considered is the extent to which these rules, formulated originally in regard to spiritual influences which were regarded as extrapsychic, can be interpreted in terms of purely intrapsychic mechanisms. We have touched on this point before, but despite the historical precedents, our approach will be governed by the persuasion that, whatever the origin of such influences may be, they are experienced as psychological phenomena and it is as such that we shall consider them. Therefore, nothing will be said about demonic subtleties; whatever we have to say will be couched in terms

of intrapsychic dynamics and mechanisms. Moreover, our objective here is quite conservative—we will not attempt any valuation of these rules, but rather we will merely attempt to fit them into the psychological context of the *Exercises* and try to interpret them within that framework.

I [314]: The case described in this rule is that in which the ego has established little or no control over libidinal impulses and the pattern of behavior is dominated by libidinal gratifications of one sort or another. In such a condition whatever happens to fulfill the demands of libido brings with it gratification, under the dominance of the pleasure principle, and satisfaction of motivating drives and impulses. The channelization of libido and its attachments can have multiple determinants including those which are unconscious and refer to the deepest strata of psychic structure and most primitive levels of experience. Any determinants which might interfere with the pattern of gratification are either absent or sufficiently suppressed to avoid conflict.

When ego-systems begin to interfere in this pattern, conflict arises. The activation of the ego may arise from a renewed comprehension of previously accepted value criteria or from a concurrently internalized value system. The basic reality-and reason-orientation of the ego is inevitably set at odds with the pleasure-dominated orientation in which it has been involved. The evaluative and judgmental functions of the ego set in motion other ego systems which inaugurate the mobilization of egoenergies in a countercathectic direction. The effort is directed toward bringing the drives underlying libidinal attachments under sufficient ego-control to permit their adaptation and regulation according to the dictates of reason. This effort runs counter to the energy currents of libidinal cathexes (object-attachments) from which the conflict arises. The stronger the libidinal attachments, the stronger the resistance to ego-control, the sharper the conflict, the deeper the desolation.

II [315]: If the effort to establish ego-control is continued and sustained, the level of libidinal resistance gradually decreases and the ego begins to experience its own form of gratification in the adaptation of other ego-systems with the reality-oriented value system which it has accepted (con-

science). In this phase, however, ego-control is not so thoroughly established or so consistently maintained that it does not run into both pockets of strong resistance from unresolved libidinal attachments and significant regressions of ego-control where libidinal energies have reasserted themselves and re-established a degree of resistance. The resistance can manifest itself under all the forms of desolation—depression, anxiety, confusion, excuses, dejection, etc.

Against this continued resistance, there is required a stronger organization and direction of ego-energy—renewal of resolution and purpose, renewal of conviction from the basic motives for ego-control—anything which subserves the bringing to bear of the ego's energy upon the task at hand. The greater the degree of ego-strength, the more effective will this mobilization be, the more readily will it find consolation in its efforts.

The basic struggle here has been depicted as between the ego and the id. In the relatively normal personality, the experience of consolation in the resolution of the ego-id conflict in favor of ego would imply a state of more or less peaceful coexistence between ego and superego. This would not be unexpected, since the normally mature person has a superego which has developed along lines not very far removed from that proper to the ego. In other words, the internalized norms of conduct derived from parental and other early childhood authority figures are for the most part conformed to the norms of reason and reality. Where there is disjunction between ego and superego, there will develop conflict in this direction also, since the disjunction can only stem from the defect in superego formation. This is very likely to be the case in persons of scrupulous tendency, excluding of course the pathological condition of obsessive-compulsion. The function of the ego is to bring about a working compromise between the demands of id, superego and reality. The operative norm in the present instance is represented by reality: here reality includes a set of spiritual realities (knowledge of which is had through revelation and theology) and a set of values derived from that reality. Consolation derives from the harmonious functioning of ego-systems relative to the reality standard; deso-

lation stems from the resistance of the id to ego-control or from the excessive demands of superego.

III [316]: Definition of spiritual consolation. The difference between consolation and gratification (sensible consolation?) should be noted. The latter depends on libido and follows the pleasure principle, while the former depends on ego and follows the reality principle as determined previously. The emotional component of the experience of consolation is prompted and brought into play by the ego, and therefore remains under ego-control. Consequently, it is always an appropriate emotion and is always reality-oriented, i.e., sadness in contemplation of personal sins or the sufferings of the Passion, but joy in the thought of God and salvation. It is, therefore, never opposed to the reality orientation of the ego, as in the case of sadness or tepidity in relation to spiritual things and elation in the thought of earthly things.

IV [317]: Definition of spiritual desolation. It should be noted that spiritual desolation is not the same as depression. It may include depression where there is a question of conflict between the striving ego and a demanding and self-punishing superego. But desolation springs also from the conflict between ego and id, as we have seen. It can also arise from division in the ego itself, as between an ego-ideal of sorts and the realized ego, or between resolution and subsequent execution, etc.

V [318]: In a state of consolation, the ego-systems are functioning properly and the ego is maintaining adequate control. It is the function of ego to perceive and evaluate situations and determine the course of action to be followed. When a decision or resolution has effects which are of some consequence, the time to make them is when the ego is in control of its resources and it is not under the influence of conflictual forces within or without itself. The latter is the situation in desolation and the ego could not be expected to come to a right decision, i.e., one determined by the norms of reasons and reality according to the proper function of ego.

VI [319]: Desolation implies that the effort of the ego to establish control and achieve proper organization and integration has run upon a snag of some sort, some form of resistance which it is not able to overcome. The suggestions offered here

are intended to help the ego bring to bear its energies on that area of resistance and overcome it. In prayer, for example, we not only beg God's help to bolster the energy of the ego, but in the very act of prayer we have begun to mobilize some of those very energies. Self-analysis can help to discern the source of the resistance and direct the countercathectic energies of the ego to overcoming it. Likewise the use of penances implies and reinforces the countercathectic disposition of ego resources. The reinstitution of ego control and autonomy and the integration of ego-systems is accompanied by the experience of consolation.

VII [320]: A device for stirring the ego to autonomous activity in overcoming the resistances which underlie desolation. The ego can come to depend too much on grace in the overcoming of such resistances and allow the employment of its own resources to grow slack. This underlines the centrality in the mind of Ignatius of effective effort on the part of the ego.

VIII [321]: Ignatius offers a penetrating insight into the psychology of spiritual development, and into intrapsychic dynamics. In the conflict of desolation, one might think that the best defense is a strong offense. In other words, the course of ego-action should be direct countercathexis or repudiation. Psychotherapists have long since become acquainted, however, with the stubborness and ingenuity manifested in the matter of resistance. Ignatius wisely counsels rather a more indirect tactic—strive rather to hold the ground that has been gained and maintain a spirit of equanimity and patience with the assurance that the period of trial will pass. This basic disposition combined with the pattern of ego activity recommended in rule VI describes a rather effective program for support of the ego and disengagement of non-ego dispositions.

IX [322]: The three principal reasons for desolation can be interpreted psychologically in the following terms: (1) Desolation is due to ineffective mobilization of ego-resources and the consequent failure to establish adequate ego-control; (2) Ego-activity is sustained and energized by grace, the interruption of which permits ego-energies to diminish; (3) The more or less integrated functioning of the ego in consolation can

induce a state of premature self-satisfaction, before the ego has attained the full flower of its maturity. There is no better way to attain a knowledge of its deficiencies and weaknesses than for the ego to encounter the resistance of non-ego forces in the psyche or to come to grips with the discrepancies between its own areas and levels of functioning. This encounter is the substance of the experience of desolation.

Part of what is in question here also has to do with the proper orientation of the ego to the total reality within which it functions. Grace is a substantial part of that reality; for the ego to think itself capable of what it effects, in fact, through grace is in reality a fundamental deception.

X [323]: The stability of ego-control is short-lived and requires constant effort to maintain. Ignatius here recommends that some part of the ego's energy be directed to the preparation for future regression and disruption of that control. The ego is thus able to dispose itself to deal more effectvely with desolation when it does materialize.

XI [324]: This observation formulates the basic principle of reality orientation in the spiritual order. The ego must recognize and accept its utter dependence on grace and must realize that growth in spiritual identity is entirely beyond its capacity without the assistance of grace. Also a critical facet of such growth is related intimately with the growth of the ego in humility. Any other orientation for the ego is a form of deception and results in a separation of it from the system of values and the framework of reality in which spiritual identity is to mature. The tendency to fall into this deception is heightened by consolation, where it takes the form of a subtle pride. The same deception lies at the root of Ignatius' advice to one in desolation, since the tendency to lose sight of the basic reality orientation needs to be counteracted here too.

XII [325]: It should be noted that the insights into the nature of intrapsychic dynamics which Ignatius offers in this and the following rules are applicable only within the context for which they were intended: the mature personality with a considerable degree of ego strength and struggling to grow in spiritual identity. Within this narrow context, the effort of the ego to maintain control over libidinal forces is a never ending

process in which attachments, repugnances and resistances are overcome, reassert themselves, shift to new objects and conditions, are overcome again and again, only to assume new and more subtile forms. The ego is constantly challenged to ferret out, analyze, recognize and counteract each new manifestation. Ignatius suggests here that it is necessary for the ego to make a strong and determined effort to bring the resistant libido under control. There is unquestionably enough clinical evidence to suggest what libidinal forces can do against a weak and neurotic ego. When the ego, however, has sufficient strength to take resolute action to break down the resistance and bring it to heel, it is quite a different story.

XIII [326]: The pattern which resistance can follow is often extremely subtle, and unless the ego has a strong and clear grasp on the basic principles and objectives of the spiritual life, deception can easily be its lot. The ego can easily find itself seduced into some worthy preoccupation which is quite praiseworthy in itself but nonetheless diverts its energies and attention away from the crucial area of resistance. The further the ego progresses in establishing its rightful domain of ego-control, the more subtle and deceptive are the forms which resistance assumes. It is precisely for this reason that psychotherapy is often such a long drawn out process; the resistances must be sufficiently worked-through so that the control of the ego is stable and secure enough to insure healthy adjustment. So Ignatius recommends that the best way for the ego to uncover and recognize these resistances is to take counsel with someone experienced in the spiritual life who will be able to recognize and point them out and suggest means for overcoming them.

XIV [327]: From what has been said, we would expect the resistance of libidinal forces to manifest themselves at that point at which ego-control was least secure or weakest. This is not always the case, since even minor diversions of ego-energy can be the occasion for the recurrence of libidinal resurgence. But, in general, the weaker the ego, the stronger we can expect libidinal resistance to be.

Second Week [328-336]: The rules for the second week are intended for those who have advanced beyond the level of

the first week, in which libidinal attachments and the conflict between ego and id assumed a more or less gross form depending on the level of refinement of the exercitant. When ego-control has been fairly securely established, however, more and more of the energies of the ego are taken up in the effort of spiritual growth rather than in countercathexis. Consequently libidinal resistances are offered a certain scope for resurgence. Their appearance usually takes a somewhat different and much more subtle form that the original attachment. Ignatius has this more refined level in mind in proposing this second set of rules. Depending on the exercitant's capacity and level of development, it may be that some of these rules of the second week would be applicable in the first week. The director should use discretion, for if the rules of the second week should confuse rather than clarify, this would not help the ego's efforts. The rules are a help to clearing up confusion, not to creating it.

I [329]: For the ego, which is engaged in the process of spiritual growth, this enunciates the general rule for discernment and is substantially the same norm as was laid down in rule II of the first week [315]. As was observed there, consolation derives from the increasing integration of ego systems and their conformity with the internalized values of the spiritual order; conversely, desolation will stem from the disruption of that process by libidinal resistances, or disjunctions within the ego between certain of its subsystems, or from impositions from the side of the superego. It is primarily with the exceptions to this general rule that the rules of the second week are concerned.

II [330]: Where consolation arises with no preceding cause in the conscious order, its determination must be presumed psychologically to have unconscious determinants. Consequently, the operation of grace in this instance would presumably exercise its effect through the unconscious.

III [331]: This is the first refinement on the general rule of discernment in consolation and desolation (rule I). Libidinal resistance or the formation of a libidinal attachment can take a form which is closely enough adapted to the contemporaneous functioning of the ego that the basic disjunction

between the resistance and/or attachment and the internalized objectives of the ego is not immediately apparent. Under such circumstances, the integral functioning of the ego is not disturbed and the ego experiences consolation; when the disparity is recognized, the issue can be joined effectively. The norm of judgment for the ego remains inherent in its reality orientation.

IV [332]: Substantially the same point as in rule III. The dividing line between authentic ego-control and the realignment of libido to avoid open conflict with the ego should be observed. The libido is capable of considerable modification to ego demands, thus giving the appearance of real ego-control; this superficial placation may, however, mask gratification at another level or in terms of a substitute object. The guiding norm for the ego must remain the internalized value system by which its spiritual growth is regulated.

V [333]: Ignatius proposes here the basic norm for discernment and the orientation of the ego in dealing with subtleties of the various forms of resistance. The ego, which is growing spiritually and is gaining in a sense of spiritual identity, can be expected to experience consolation as long as it continues uninterruptedly on that course and continues to grow. Such growth involves the ever increasing development and integration of the resources of the ego and a constantly improved organization and synthesis of ego-systems. The ego, as it were, feeds on the realities of the spiritual order, known through revelation and the inspiration of grace; internalizes the value system inherent in that order of reality; and through a subsequent and continually renewed synthesis, grows in spiritual identity. Consequently, that system of values must remain definitive for its progress and growth. Any deviation from it, therefore, even if it is cloaked in the guise of consolation, must be regarded as detracting from authentic spiritual growth and as stemming from forces opposed to the development of the ego.

VI [334]: Ignatius places great value on the capacity of the ego to reflexively analyze its own operations, at least those that occur on the conscious level. It is more than likely that future manifestations of resistance will follow a more or less

similar course, and that they will appeal to the same needs and drives which were appealed to in the previous case. The ego can only profit from a careful analysis of this process, since it gains thereby in self-knowledge and humility.

VII [335]: When libido is operating with little restraint, the interference and countercathectic activity of the ego disrupts the situation and creates intrapsychic conflict and even, as we have seen, (rule I of first week) desolation. The continuation of libidinal gratification, however, would create no conflict and no disruption. Conversely, when the ego has established a fairly extensive control over libidinal impulses and ego-systems are functioning integrally, the interference of libidinal forces or demands will have a disrupting effect, even possible desolation (rule II of first week).

VIII [336]: Ignatius regarded consolation without any preceding cause as an effect of grace (rule II). This assumption is at least questionable since the effect could be attributed to purely natural causes working through unconscious motivation. If we should maintain that consolation without any known cause was a product of grace, we should still be able to interpret the action of grace as producing its effect through the unconscious. Ignatius was skilled enough in dealing with intrapsychic dynamics to realize that, even granted the operation of grace, there was wide scope for the operation of other psychological determinants. Due to the subtle patterns of resistance, then, such periods of consolation need careful scrutiny, particularly when under the influence of such consolation the ego makes certain resolutions for future external action.

Rules on Scruples: These rules form an extension or application of the rules for discernment of spirits to the particular case of scrupulosity. Undoubtedly, here again we are dealing with the fruit of Ignatius' own experience and introspective analysis. His own scrupulosity came to a head during the terrible episodes of conscience which beset him during his stay at Manresa—probably from August to October of 1523 (J. de Guibert, *La Spiritualité de la Compagnie de Jesus.* Rome: Institutum Historicum S. I., 1953, pp. 10-11.). It is very likely, however, from what we know of Ignatius' own spirituality,

even in his mature years, that it did not lack a certain quality of obsessiveness, suggesting at least that Ignatius was able to master his scrupulosity and bend it to the objectives of his spiritual growth.

I [346]: Distinction of scruple from erroneous judgment of conscience. The erroneous judgment makes a mistake, but is quite definite about it. The scrupulous conscience is unable to attain this level of decision.

II [347]: Ignatius' description of a scruple. Scrupulosity implies fear and insecurity, endless doubt, magnification of trivialities, sometimes to the point where it constitutes real psychopathology. This type of behavior is usually ascribed to an over-severe superego which is self-punishing and demanding to the extent that it tends never to allow the demands of conscience to be satisfied but continually afflicts the ego with doubts, hesitations, and anxieties that it has failed to conform to the moral norm. Thus scrupulosity is often classified as a form of obsessive-compulsive neurosis. Scrupulosity, however, can occur in all degrees from the most slight to the most intense. Here again, we must remember that in the context of the *Exercises*, Ignatius is prescribing for normal persons who have in fact achieved a considerable degree of ego development.

III [348]: Ignatius observes that scrupulosity can be put to good advantage by the ego engaged in the work of the first week. Since the situation in question is one in which the individual is presumed to have sufficient ego-strength, there is no problem in the operation of the superego. In these cases, the superego is sufficiently mature to support the efforts of the ego rather than come into conflict with them. As in any work which requires assiduous effort and attention to detail, a touch of compulsivity is helpful—as long as the mastery of the situation is in the hands of the ego and the compulsivity (or in this case, scrupulosity) is being directed to the objectives of the ego.

IV [349]: The person, who is "gross" in Ignatius' terminology, is one whose ego is caught up in the struggle with libidinal impulses and has not sufficiently established ego-

control over them. The "delicate" person, on the other hand, is one whose ego has sufficiently established control over libidinal forces so that it remains securely in a position of independence relative to them. Where ego-control is inadequate, the danger to spiritual growth lies in the direction of failure to establish adequate control and thereby permitting libidinal influences to gradually reassert themselves and strengthen their position. Where ego-control is adequate, the danger is rather that the ego will become prey, not to the impulses of the id, but to the demands of the superego. These demands can begin by pursuing the disposition of the ego to follow the norm of morality; but it soon begins to extend that norm beyond that which is required by the dictates of reason or revelation. In either case—capitulation to libidinal impulses or to superego demands—that which is essential to spiritual growth, the autonomous and integral functioning of the ego, is lost. The norm for the ego's functioning and development remains the reality-based-and-oriented criteria of reason. Deviation from this norm in either direction can be fatal. Thus, scrupulosity can become a danger for the ego which has attained a more advanced level of development. The extent to which it will become a real danger depends on the level of mature formation of the superego and the intensity of unresolved infantile conflicts which underlies its punitive severity.

V [350]: A simple rule; and, presuming that the ego has sufficient strength to deal effectively with unruly libido or demanding superego, effective. As has been observed several times, the ego is the principle of reality orientation and adjustment. Whatever detracts it from that basic function is interfering with its development. Therefore, the ego must exercise itself to grasp clearly the values and conditions of its operation which constitute the structure of reality. For the ego engaged in spiritual growth, that reality is determined by the judgments of reason and by the realities of the spiritual milieu as known through faith. Once the ego loses this basic orientation, it is prey to a whole range of impeding deceptions and illusions. This is a basic factor underlying the Ignation insistance on interior knowledge of religous truths and realities.

VI [351]: Ignatius' recommendation here is simply a refor-

mulation of the two basic movements in the operation of the ego in opposing a scruple: first, evaluating the word or deed in the framework of the complete reality of the spiritual life; second, mobilizing ego-energies to diametrically oppose what is opposed to that reality and its inherent values.

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Notes and Reports

Three Notes on the Principle and Foundation

Towards a richer understanding of the Christocentric and existential character of this document

Juan Santiago, S.J.

ON ANNUAL RETREATS the Principle and Foundation is presented as a meditation. At times it is presented as the Ignatian meditation par excellence. Some see in it how Ignatius, by applying the three potencies of the soul, can prove by the light of reason that since all men are created by God, all men have to praise, reverence, and serve Him.[1]

However, we wish to here propose that in the Principle and Foundation Ignatius is speaking in terms of a *consideration* and not in terms of a meditation; that, further, this consideration is conceived in terms of

1. This interpretation of the P. and F. was defended by Ponlevoy, *Commentaire sur les Exercises Spirituels de Saint Ignace*, (Evreux, 1889), p. 60 and by Bouvier, *L'interprétation authentique de la méditation fondamentale*, (Bourges, Tardy, 1922), p. 77 (*Authentic Interpretation of the Foundation*, West Baden, 1943, p. 26). Watrigant in "La meditation fondamentale avant saint Ignace," CBE, 1907, n. 9, pp. 3-5 defended the supernaturality of the Ignatian viewpoint in the P. and F. Bover in "El Principio y Fundamento—¿ Por razon o por fe?" refuted Bouvier's position. Among English speaking authors Puhl follows the rationalistic approach: "As Fr. Bouvier points out in *Authentic Interpretation of the Foundation*, we have in the Foundation in a few sentences the highest perfection that can be attained by reason without appealing to the light of faith." ("Pairs of Words in the Spiritual Exercises," WL 81 (1952) p. 29); while Hardon, in *All my Liberty*, (Newman, 1959), p. 6 affirms: "From both internal and external evidence it is clear that the truths enunciated in the P. and F. are supernatural, being derived from revelation and referring to an order of reality above nature." This is by far the most common opinion among commentators of the *Exercises*. This is also the position we hold in the present study.

the *concrete exercitant* who has to praise, reverence, and serve *Christ our Lord.* This interpetation is, we believe, justified by the three analyses which are to follow.

> The Principle and Foundation: a document not a meditation. "Man" is to be understood in the Principle and Foundation as the concrete exercitant.
> The phrase "God our Lord" in the Principle and Foundation refers to "Christ our Lord."

Our methodology will be a very simple one: analysis of the parallel phrases in their text-context as they appear in the Spanish Autograph.[2] This type of study has been called "the most useful method for a deep study of the mind of St. Ignatius." [3] We leave it to the reader to judge the validity of the statement. In our study we will also refer to the Versio Prima [4] and to the Vulgate editions of the *Exercises.*[5] This, as well as the references to the Ignatian directories will be indicated opportunely.[6] To facilitate the work of our readers Puhl's translation[7] will

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2. The Autograph is the oldest Spanish manuscript we possess of the text of the *Exercises.* It is called Autograph because Ignatius used it and modified it, introducing in all 47 corrections. For the Autograph in general, the reader is referred to Iparraquirre-Dalmases, *Obras Completas de San Ignacio de Loyola,* (Madrid, BAC, 1953), p. 140 and MHSI, *Monumenta Ignatiana,* Series Secunda. *Exercitia Spiritualia sancti Ignatii de Loyola et eorum Directoria,* (Madrid, 1919) (Ed. Arturo Codina, S.J.) p. 137ff where among other things the reader may check for himself the corrections made by Ignatius.

3. Ignacio Iparraguirre, S.J. *A Key to the Study of the Spiritual Exercises* (trans: J. Chianese, S.J.) (Calcutta, The Little Flower Press, 1955), p. 5; Ignacio Iparraguirre, S. J.: *How to Give a Retreat* (trans: Angelo Beneditti, S.J.) (Westminster, Md., Newman Press, 1961), p. 26.

4. The Versio Prima is the Latin translation of the Exercises submitted to the Inquisition of Paris in 1535. In all likelihood this translation was made by Ignatius himself, perhaps in 1534. The Latin is awkward. Cf. Iparraguirre-Dalmases op. cit., p. 140; MHSI: op. cit., p. 160ff.

5. With the occasion of the approval of the *Exercises* by Pope Paul III, Ignatius appointed the distinguished humanist Andre des Freux (Frusius), to make a better translation of the *Exercises.* Des Freux began his work in 1546 and finished either at the end of that same year or at the beginning of 1547. The Holy See received the Versio Prima together with Des Freux's translation, the Vulgate edition.

6. Three fragmentary directories appear in *Monumenta Historica* op. cit, under the title of *Directoria Ignatiana:* 1. Directoria Ignatiana Autographa; 2. Directoria Ignatiana Tradita; 3. Directoria Ignatiana Dictata. Calveras in his *Ejercicios Espiritules. Directorio y Documentos,* (Barcelona, Balmes, 1958), includes the three of them. Iparraguirre includes only the first two in *Obras Completas de San Ignacio de Loyola,* (Madrid,

be used, although we will depart frequently from it. These departures will also be indicated as well as the reason we have for doing so.

The Principle and Foundation: a Document and not a Meditation

Within the book of the *Exercises* Ignatius uses different terminologies in discussing a document and a meditation, as Calveras discussed in *Manresa* in 1931.[8] We shall follow Calveras with some refinements of our own.

When he refers to the director's mode of presenting documents, Ignatius uses the Spanish verb *platicar*. He uses this same verb when referring to the P. and F. in the 19th annotation: "platicándole para qué es el hombre criado." Literally: "talking over with him for what is the man created." The verb *platicar* (to converse, to talk with someone else, to confer or deal about a business or matter)[9] appears four other times in the book of the *Exercises* [8, 9, 10, 362]. We may omit the last locus [362]as irrelevant to our present discussion. Numbers 8, 9, 10 refer to the appropriate time for explaining to the exercitant the rules for the discernment of spirits. As Calveras points out we should notice the great difference in Ignatian terminology between *platicar:* "to explain . . ." e.g., the rules for discernment or for what man is created, and *dar:* to give to someone else the order and method of meditating or contemplating [2]. (Unfortunately, Puhl translated "dar" by "explains"; since he previously used "explain" to translate the *platicar* of 8, 9, 10, 19, the nuances of the Spanish are lost in his translation). "In the giving of points for meditation all the work of the director consists in instructing the retreatant so that the latter will be able to ponder *on his own* a truth or mystery of faith. "Platicar," on the other hand, presupposes that the director himself will develop the matter, placing it at the level of the retreatant for his instruction; which does not prevent the retreatant, when left to himself, from thinking it over in the presence of God, to better assimilate it." [10]

Consequently, a study of parallel texts shows that the P. and F. is, according to Ignatius, not a meditation but a document. That the verb

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BAC, 1953). We refer the reader to the "Praefatio in Directoria Exercitiorum" of the *Monumenta,* especially to the first article referring to the Ignatian directories (MHSI: op. cit., pp. 746ff.) and to the introduction of Iparraguirre in op. cit., pp. 241ff; cf also Antonio Valle, S.J.: "Los Directorios de los Ejercicios," Mnr 3(1927) 326-334 and 4(1928) 41-49; Iparraguirre: *Historia de los Ejercicios de San Ignacio,* vol. 2, pp. 415-418; Iparraguirre: *Directoria exercitiorum spiritualium* (1540-1599) (Roma, Mon. Ign., 1955), pp. 11-35.

7. Louis J. Puhl, S.J.: *The Spiritual Exercises of St. Ignatius:* A New Translation (Newman, 1963, Revised Edition).

8. José Calveras, S.J.: "¿ Cómo se ha de proponer el Principio y Fundamento?", Mnr 7 (1931) 97-106.

9. Real Academia Española: *Diccionario Manual e Ilustrado de la Lengua Española* (Madrid, Espasa-Calpe, S.A., 1950).

10. Calveras: *art. cit.,* p. 100.

platicar and its substantive *plática* had among the contemporaries of Ignatius the meaning we have ascribed to it can be easily shown. To take but one example, the instructions given by Nadal in Coimbra and Alcalá in 1561 on the Society and Ignatius were called *pláticas* not meditations.[11] The tradition has been kept in the Spanish-speaking provinces where even now community exhortations and spiritual conferences are called "Pláticas de Comunidad."

But we think that the 19th annotation contains further proof that the P. and F. is a document. After saying that the director should explain for what man is created, Ignatius continues, "*in like manner* (we do not follow Puhl here) there can be presented to him for half an hour the particular examination, and afterwards the same general (examination), and manner of confessing and receiving the sacrament; each morning for three days making an hour meditation on the 1st, 2nd and 3rd sins, etc." Why does Ignatius identify the way of presenting the particular examination, etc., with the method of presenting the P. and F.? And why does he reserve the word "making" *(haciendo)* for the meditation on the 1st, 2nd and 3rd sin, etc.? The reason why he does so, the reason why he puts the burden of the P. and F. upon the director *(platicándole)*, while he puts that of the meditation on the 1st, 2nd and 3rd sin, and on personal sins, etc., upon the retreatant *(haciendo)* is simply because the P. and F. is a document. A careful reading of the first exercise [45-54] will show that according to Ignatius this is the very first meditation of the retreat; otherwise all the explanations he gives here on the technique of meditating would be out of place.

In conclusion then, we believe we have established the distinction between a document and a meditation, and further established that the P. and F. should be classified as a document.

"Man" is to be understood in the Principle and Foundation as the concrete exercitant.[12]

The word *el hombre* appears at least 35 times in the book of the *Exercises*. In our present study we may prescind from the following texts:

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11. Thus, to quote but one example, referring to Coimbra, Nadal wrote: "Comencé a tener las *pláticas* . . . "MHSI: *Epistolae P. Hieronymi Nadal Societatis Iesu* ab anno 1546 ad 1577 nunc primum editae et illustratae a Patribus eiusdem Societatis. 4 vols. (Madrid, 1898-1905) (Ed. Federico Cervós, S.J.) There is no need to prove this any further. Cf. also M. Nicolau, S.J.: *Pláticas Espirituales del P. Jerónimo Nadal, S.J., en Coimbra* (1561), (Granada, 1945).

12. The following rather complete, exegetical remarks will, we hope, help to clarify a phrase of the P. and F. often misunderstood or at least not appreciated. To the best of our knowledge, this is the first exegetical study of "el hombre" to be published.

Son of Man [284]

men [58, twice; 92—Puhl translates "people"; 102—Puhl translates "human beings"; 140; 150; 235—Puhl translates "man"; 278; 279; 283 twice—Puhl omits the first and translates the second by "people"]

man—referring to the Incarnation [53; 102; 104]

man—used as a comparison, in the concrete [235—Puhl translates "man" three times, only the second one corresponds to the Spanish autograph's "hombre"; 326—Puhl translates "false lover"]

A man—used as a device for arriving at a detached judgment [185; 339—Puhl translates "a person"]

The 19th annotation "explaining to him for what is man created" does not shed any light on our discussion, so we may also eliminate it. [19] On the other hand, the meaning of "man" here will be determined by whatever we find the word to stand for in the P. and F. Of the sixteen remaining texts, three are in the P. and F.; we shall also prescind from them for the time being. Finally, since 177 will give us the key to the term in the context of the P. and F. we will put it aside for the time being.

So we are left now with twelve texts: six with the definite article [24, 27, 35, 36, 44, 370]; six without the definite article [20, 25, 164, 213, 242 twice]. Since for Ignatius the use of the article does not make any difference, the presence or absence of the definite article cannot be a criterion. Looking closely at the texts in question we find that they fall into two categories:

a) *el hombre* signifying retreatant;

b) *el hombre* signifying the first person

Let us study each category separately:

a) *el hombre* signifying retreatant

Taking 213 (4th rule for moderating oneself in eating) and 20 (20th annotation) as our key texts, we find that for Ignatius *hombre* is a synonym for person, the retreatant, namely. While Puhl renders the thought of 213 clearly, his translation omits both words: for where Puhl reads "the more *one* retrenches," the autograph says "*hombre*"; where Puhl reads "Secondly, if *he* perceives that with such abstinence," the Spanish says *persona*. In the 20th annotation the word *hombre* is used again instead of retreatant. Here Puhl accurately renders the idea of the Spanish "en apartarse *hombre* . . .": "the more the *exercitant* withdraws. . ." At the end of the annotation Puhl translates very closely both idea and phraseology; the only difference is that where the autograph reads "nuestra ánima," Puhl simply reads "soul." Thus, for Ignatius, man, person, soul express at least in some cases the same idea: the concrete existential man, the exercitant.

We cannot trace in the present article all the texts in which these three words—man, person, soul—appear in the book of the *Exercises*. However, a careful reading of the following texts in which "man" appears in the Spanish, although not always in Puhl's translation, will prove our statement: *hombre, el hombre* stand for the individual retreatant. [24, 25, 27, 44, 164]

b) *el hombre* signifying the first person

In the following instances *hombre* stands for "I."

(i) 35 "It is a venial sin . . . if for a short time one *(el hombre)* pays heed to it."

36 (we do not follow Puhl here) "The first is, when man *(el hombre)* gives consent to the bad thought. . ."

Our statement that "el hombre" stands here for "I" can be proved:

1. By what has immediately preceded: Ignatius in the three preceding numbers has been talking in terms of I, me, my mind. Now in 35, in the same context of sinful thought, he switches to *el hombre* and in 36 uses *el hombre* again. Thus he is here using both "I" and "the man" without distinction.

2. By the Vulgate translation which in this document (34-36) always uses *homo* and the third person singular. Let us add that one of the sections of the Vulgate corrected by Polanco was precisely the document we are considering.[13] If Frusius' translation on the specific points we are discussing would have been wrong, Polanco very probably would have adverted to it.

(ii) 242—Here also, as in 35 and 36, *hombre* stands for the first person, as can be seen not only by what precedes and follows (239-241, 243) but also by the Vulgate translation.

Finally, we have to consider the last number of the *Exercises* [370]. Puhl's translation renders the idea accurately but again he omits *el hombre*. The phrase in question would read thus: "when man can attain nothing better or more useful."

Here again, *el hombre* stands for the first person, this time clearly for the plural as can be seen:

1. by the preceding rules.

2. by the Versio Prima.

Our analysis has shown then, that throughout the book of the *Exercises* "*hombre*," "*el hombre*" always stand for the *concrete:* the exercitant, I, (we). Is the P. and F. an exception to this rule? In other words, is *el hombre* in the P. and F. to be interpreted in the concrete or as an universal? We believe that 177 has the answer. This is its literal translation:

"The third time is tranquil, considering first for what is the man born (para qué es nascido el hombre), that is, to praise God our Lord and

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13. MHSI: *Exercitia*, p. 151.

to save his soul; and wishing this he elects as a means a life or state. . . ." [14]

Two things are to be noticed here:

1. the parallelism of the first part of this text with the first phrase of the P. and F.

2. *el hombre* is the subject, as the second part of the sentence clearly shows. Hence, such a profound scholar on the literal meaning of the *Exercises* as Calveras, in a footnote to this number, moves *el hombre* to before *considerando*, glossing the text thus:

"el tercer tiempo es tranquilo, cuando el hombre considerando para qué ha nacido. . . ." (The third time is tranquil when the man considering for what is he born. . . .)[15]

In support of his gloss Calveras makes reference to the Versio Prima, to the Vulgate, and to the text of Faber. At least the Vulgate should be read carefully on this point. Thus here again *el hombre*, in a striking parallel phrase to the P. and F., stands for the concrete retreatant. Consequently, if *el hombre* were taken in the P. and F. in a universal meaning, it would then be the only place in the entire book where it is not referring to the individual retreatant. Can we then with confidence maintain that here also in the P. and F. *el hombre* stands for the retreatant? Let us present our reasons for so thinking:

1. We have previously seen instances where Ignatius moves from the first person singular or plural to *el hombre* or viceversa as was shown above in the exegesis of 35-36; 242; 370. But in the P. and F. Ignatius does the same thing. He begins with *el hombre* and repeats it twice; then in the following sentences he changes the subject to the 1st person plural.

2. The parallel texts of the P. and F. always speak in terms of the concrete. The three phrases in the P. and F. where *el hombre* is used can be reduced to two:

a) man is created

b) the other things are created for the ordinate use of man.

Notice the parallel texts to:

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14. If this literal translation is awkward, it is so because the original Spanish of Ignatius is equally awkward. This is due to his early education in the Basque language, a language which widely uses the gerund where Spanish or English would use other constructions. Cf. Pedro Leturia, S. J.: *Iñigo de Loyola* (trans: Aloysius J. Owen, S.J.) (Syracuse, N. Y., Le Moyne College Press, 1949), pp. 24-25; 38-42. León Lopetequi, S.J. "La lengua nativa de san Ignacio de Loyola," *Boletín de la Real Sociedad Vascongada de los Amigos del Pais*, 17 (1961) 51-94; Plácido Múgica, S.J.: "Reminiscencias de la lengua vasca en el Diario de san Ignacio," *Revista internacional de estudios vascos*, 27(1936) 53-61; for a general treatment of the Spanish of the *Exercises*, Cf. MHSI: *Exercitia*, p. 179 ff.

15—*Op. cit.*, p. 127, note.

a) man is created:

169 "*I* must consider only the end for which *I* am created"

179 "It is necessary to keep as my aim the end for which *I* am created"

b) the other things are created for the ordinate use of man.

We have found no perfect parallels; here are the closest:

165 "The first kind of humility. This is . . . were *I* made lord of all creation. . . ." (the autograph says: "lord of all created things in the world").

166 "this second kind of humility supposes that not for all creation . . . would *I* consent. . . . "

Consequently, the concrete nature of *el hombre* in these parallel texts seems to justify us in rejecting a universal interpretation of *el hombre* in the P. and F.

3. In the directory dictated to Fr. Victoria probably in 1555,[16] Ignatius suggested that the P. and F. could be divided into three parts, the first being "el fin para que Dios lo crió" ("the end for which God created *him*," i.e. the retreatant). Consequently, if Victoria's directory can be trusted on this specific point, Ignatius has explicitly solved our problem.[17]

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16. MHSI: *Exercitia*, pp. 750-752. Cf. Arturo Codina, S.J.: "Del Directorio del P. Victoria para los Ejercicios de San Ignacio," Mnr 12 (1936) 45-61. For the French translation of this directory, Cf. *Notes ignatiennes 1556-1956*. Textes introduits et traduits par les Pères de l'assistance de France édits par la maison Saint Augustin d'Enghien (Enghien, 1956) Note 10, pp. 1-8.

17. Limitations of space do not allow us to study the authors who in all probability influenced Ignatius. The influence of Peter Lombard is felt especially in the first part of the P. and F. Cf. Watrigant, art. cit., pp. 22-24. However, let us say that the formulation of an insight is one thing, the insight itself another. The insight of the P. and F. goes back to Manresa (Cf. Pedro Leturia, S.J.: *Estudios Ignacianos* (Roma, Institutum Historicum, 1957) vol. 2, pp. 21-22). Since Peter Lombard was talking in scholastic philosophical terms, "homo" for him was the universal concept. Whether Ignatius was giving the same content to the word "homo" as did Lombard, is something that only an exegetical study of the terminology of the *Exercises* will show. We think we have done this. Moreover, we have found only one author who explicitly defends the "*el hombre*" of the P. and F. as a universal. (Hugo M. de Achával, S.J.: "La doctrina social del principio y fundamento," CyF 7(1951) 37-60). His effort to find the social doctrine of Leo XIII in the P. and F. is praiseworthy but seems a little forced. Although there is no general agreement, some scholars admit the influence of the *Enchiridion* of Erasmus in the tantum-quantum rule. Yet they maintain that Ignatius transcended Erasmus. Cf. M. Olphe-Galliard, S.J.: "Eraseme et Ignace de Loyola," RAM 35(1959), 337-352. R. García Villoslada, S.J.: "San Ignacio de Loyola y Erasmo de Rotterdam," Est Ecl 16(1942 235-264;

The Phrase "God our Lord" in the Principle and Foundation refers to "Christ our Lord"

It has been traditionally accepted that when Ignatius wanted to refer to *"Christ our Lord"* he did so explicitly. Consequently, the phrase *"God our Lord"* in the P. and F. would refer to God the Father, to the Trinity without distinction of Persons, or simply to the Godhead. How valid is this position?

In 1961 the Argentinian Jesuit, M. A. Fiorito, somewhat surprised at the fact that the Principle and Foundation was the only document of the *Exercises* whose Christology had not been established,[18] attempted the Christo-centric study of the Principle and Foundation.[19] In our present study we will in part follow his analysis of the parallel texts.

Taking as a starting point Leturia's realization that the basic insight of the P. and F., the descent of creatures from God and their reintegration into God through indifference, contributed in a remarkable fashion to structure all the *Exercises*,[20] Fiorito studied especially those texts which form the immediate context of the P. and F. He does this by considering the texts in which the phrase *"God our Lord"* or similar phrases such as "Christ our Lord" appear. These texts are all counsels on prayer.[21] They are here presented in *logical* order:

> Third addition: I will stand . . . a step or two before the place where I am to meditate or contemplate, and with my mind raised on high, consider that *God our Lord* beholds me, etc. Then I will make an act of reverence or humility. (75)
>
> Preparatory prayer: In the preparatory prayer I will beg *God our Lord* for the grace that all my intentions, actions, and operations may be directed purely to the praise and service of His Divine Majesty. (46)
>
> Second prelude: I will ask *God our Lord* for what I want and desire. (48)
>
> Colloquy: Imagine *Christ our Lord* present before you upon the cross, and begin to speak with Him, asking how is it that though He is the Creator, He has stooped to become man, and to pass from eternal life to death here in time, that thus He might die for our sins. (53)

399-426; 17(1943) 75-104.

18. The Christocentric aspect of the P. and F. had been attempted by Valensin: *Initiation aux Exercices Spirituels* (Beyrouth, 1940), but not very satisfactorily, because it is superadded. For him Christ is the perfect "exemplar" of one who would fulfill the P. and F. (pp. 44-50).

19. M.A. Fiorito, S.J.: "Cristocentrismo del Principio y Fundamento de San Ignacio," CyF 17(1961) 1-40.

20. *Op. cit.*, pp. 21-22.

21. This does not mean that Fiorito necessarily considers the P. and F. a meditation. He is following Leturia; and the first document mentioned by Leturia is the preparatory prayer.

> I will conclude with a colloquy, extolling the mercy of *God our Lord,* pouring out thoughts to Him, and giving thanks to Him that up to this very moment He has granted me life. (61)
> Enter into conversation with *Christ our Lord* . . . Thereupon, I will give thanks to *God our Lord* that He has not put an end to my life and permitted me to fall into any of these three classes (of the damned). (71)

The first thing to be noticed is how Ignatius uses indistinctly the phrase "God our Lord" or "Christ our Lord." It would seem that for Ignatius they are synonymous.

Second, not only does the same phrase of the P. and F., "God our Lord," appear in the third addition but also the idea of making an *act of reverence* (75). ("Man is created to praise, make *reverence,* and serve *God our Lord.*" 23) The two other elements of the end of man are explicitated in the preparatory prayer (46), where grace is asked from *God our Lord* "that all my intentions, actions, and operations may be directed purely to the *praise* and *service* of His Divine Majesty." Consequently, there is a unity between the third addition and the preparatory prayer, namely the affirmation of the end of man as expressed previously by the P. and F.

Third, where the Spanish Autograph and the *Versio Prima* have in the third addition "God our Lord," the Vulgate has *Dominum meum Jesum.* How can we explain this variant? As we have said above, this translation was carefully corrected by Polanco. Did the change introduced here pass unnoticed? It would seem more plausible that the change was made and kept because the phrase "God our Lord" had, at least in the context of the third addition, an explicit christological meaning for Ignatius and the early Society.

Fourth, we may even add to Fiorito's previous arguments this question: How can the changes in the colloquies of the first week be explained, unless we suppose that "Christ our Lord" and "God our Lord" can be used interchangably?

> 1st exercise—with *Christ our Lord* (53)
> 2nd exercise—with *God our Lord* (61)
> 3rd exercise—with *Christ our Lord* (71)

Fifth, we must not lose sight of the fact that the phrase "God our Lord" is found in a context of service (cf. also the 20th annotation); and for Ignatius the Lord Whom he served—by explicit will and request of the Father—was always Christ.[22]

Sixth, if the P. and F. is presented in a Christocentric context, the exercitant will more easily be able to see why throughout all the meditations it is the same Jesus Christ he should behold, whether it be to consider "how it is that though He is the Creator, He has stooped to

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22. H. Rahner, S.J.: "La vision de Saint Ignace dans la chapelle de la Storta," Chr 1(1954) 48-65; A. Lefèvre, S.J.: "Service et amour de Dieu," Chr 1(1954) 6-20.

become man, and to pass from eternal life to death here in time . . ." (53), or to thank Him "that up to this very moment He has granted me life" (61), and "that He has not put an end to my life and permitted me to fall into any of these three classes" (of the damned) (71). Thus, the logical unity of the *Exercises* stands out far more distinctly if the director and retreatant understand "Christ our Lord" where the P. and F. reads "God our Lord."

That the interpretation of Fiorito we have followed, of "God our Lord" in the P. and F. as referring to "Christ our Lord," is in agreement with some of the most recent studies on Ignatian spirituality and way of expression is beyond doubt.

In 1956 Jesus Solano, professor of theology in Spain, after a detailed study of parallel texts from the writings of Ignatius came to this conclusion: "the preceding pages, which by no means attempt to present all the data [more than one hundred texts were catalogued and analyzed by Solano], authorize us in affirming that the divine denominations we have been studying have not only at times and even frequently a Christological meaning, but that under such denominations the saint *ordinarily* [italics by Solano] means Christ." [23] Three years later, Maurice Giuliani, S.J., in an article in *Christus* in which parallel texts and theological reason were employed, came to the same conclusion: "When St. Ignatius uses the formula *God our Lord* he is usually designating *Christ our Lord.*" [24]

Only one step remained to be taken and this was precisely what Fiorito did in 1961. His conclusion was the expected one. Since Ignatius usually gave the phrase "God our Lord" a Christocentric content, it is only reasonable to conclude that also in the P. and F. his meaning was Christocentric.[25]

Another matter worth consideration is the fact that Ignatius was at his conversion nourished in a Christocentric spirituality. This fact evaded Watrigant to the point of making him say: "When one opens Ludolph, he finds no mention of the ideas contained in the first consideration (of the *Exercises*); he (Ludolph) begins, it is true, with the idea of a foundation which should be established, but this foundation is Jesus Christ: *Fundamentum aliud nemo potest ponere (ut ait apostolus) praeter id quod positum est, quod est Christus Jesus.* (1 Cor. 3:2)." [26] And yet this was one of the two Christ-centered books which Ignatius read

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23. J. Solano, S.J.: "Jesucristo bajo las denominaciones divinas," Est Ecl 30(1956) p. 342.

24. M. Giuliani, S.J.: "Dieu notre Créateur et Rédempteur," Chr 6(1959) p. 333, note 4.

25. J. M. Granero, S.J., who criticizes Fiorito mainly on the grounds of reading too much modern theological and biblical developments in Ignatius' mind, admits that *Dios nuestro Señor* of the P. and F. refers to Christ our Lord ("Ignatiana," Mnr 35 (1963) 283-302.

26. *Art. cit.*, p. 34.

in his sickbed at Loyola: "they gave him a *Vita Christi* and a book of the lives of the Saints in the vernacular." [27, 28]

Father Gonzalez de la Cámara tells us in his *Memoriale* that Ignatius "had seen in Manresa the *Gersoncito* (Kempis) for the first time, and had never wanted to have another book of devotions." [29] In this masterpiece of medieval ascetical literature Ignatius read: "Son, I must be thy supreme and ultimate end, if thou desirest to be truly happy . . . Principally, therefore refer all things to Me; for it is I that have given thee all. Consider each thing as flowing from the sovereign Good; and therefore all must be returned to Me as to their origin." (Bk. III, 9).[30] Here we have some of the key ideas of the P. and F.; and from the whole context of the *Imitation*, it is Christ Who is speaking to the soul.

In conclusion, let us again affirm our conviction that the preponderance of textual, logical and historical evidence supports the statement that the "God our Lord" of the P. and F. is to be identified with "Christ our Lord."

Conclusion

At the end of this exegetical study, it is only fair to ask for its significance, its practical import for the exercitant and director. But before we review the three theses of this paper, let this be stated: the better the retreat master understands the mind of Ignatius, the better equipped he is to present the *Exercises* and to adapt them to the concrete situation. No one can communicate or adapt what he has not known or lived. An accurate knowledge of the text is essential. Just as all interpretation of Scripture has to take as its point of departure the literal meaning of the text, so any interpretation of the *Spiritual Exercises* must be based on a sound exegetical study of the text.

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27. Autobiography I, 5. (Cf. V. Larrañaga, S.J. *Obras Completas de San Ignacio*, (Madrid, BAC, 1947), vol. 1, p. 125, notes 13 and 14 for further details on these two works read by Ignatius; Codina: *Los Orígenes de los Ejercicios Espirituales de S. Ignacio de Loyola* (Barcelona, Ed. Balmes, 1926) p. 220 ff.

28. The influence which Ludolph's *Life of Christ* had upon Ignatius can be further seen by the pious details he added to the gospel narratives that appear in the section on the "Mysteries of the Life of Christ" of the book of the Exercises. Cf. Iparraguirre: *Obras Completas de San Ignacio*, pp. 209-210 note 124; Leturia: *Iñigo de Loyola*, p. 112 ff.; E. Raitz von Frentz S.J.: "Ludolph le Chartreux et les Exercises de S. Ignace de Loyola," RAM 25(1949) pp. 375-388.

29. MHSI: *Fontes narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis*, vol. 1 Narrationes et scriptae ante annum 1557 (Ediderunt Dionysius Fernández Zapico S.J. et Candidus de Dalmases S.J. cooperante Pedro Leturia S.J., Romae, 1943): Memorial del P. Cámara, p. 584.

30. *The Following of Christ* (Ed. Rev. J. M. Lelen, Catholic Book Publishing Co., 1941). Cf. Codina, op. cit., pp. 155-166; P. Mercier, *Concordance de l'Imitation de Jesus-Christ et des Exercices Spirituels de Saint Ignace*, (Paris, 1885).

The first thesis of this paper has aimed to show that the P. and F. is not a meditation (which through the three powers of the soul, and the colloquy, seeks to prayerfully make one's own the truth presented) but rather a consideration (an intellectual rather than affective instruction in some basic truth). For the P. and F. is designed simply to give the retreatant an intellectual norm or criterion, i.e. his final end, in accordance with which he may in the course of the following exercises, order his life and discern God's will. If he were to meditate (in the proper sense) upon these truths, he would unrealistically be attempting to achieve in the very first consideration the fruit of the entire retreat. The director, therefore, need not propose the impossible; rather he should present the P. and F. as a consideration designed to orient and intellectually dispose the exercitant for the challenging exercises to come.

The second thesis of this paper, that the *el hombre* of the P. and F. is always the concrete, existential man, is of major significance. For it is an *individual* person who sins, repents, accepts Christ's call, and elects to follow Him. It is the individual exercitant, not the group as such, who through the four weeks engages in a progressively intimate dialogue with his Saviour and Lord. And, therefore, if the P. and F. is to achieve its maximum value in intellectually orienting the retreatant to this dialogue, it must be presented not as a universal truth of natural theology but as the first truth of salvation-history, personally and concretely relevant to the retreatant. Thus: *I*, the retreatant, through the eternal call of Christ's love, was created to praise, reverence, and serve *my* King. With this realization the sensitive director will "permit the Creator to deal directly with the creature, and the creature directly with his Creator and Lord." (15)[31]

The third thesis of this paper identified the "God our Lord" of the P. and F. with Jesus Christ, the God who created the retreatant, and all things for him; and then redeemed him and all creation to new life in His Father's kingdom. The director must profoundly realize this identity between Creator and Redeemer; for only thus considered does the P. and F. fully orient the retreatant to the call of the King, with His doctrine of the third degree of humility, with His poverty, suffering and final joy. The retreatant cannot (in the second, third and fourth weeks) but be deeply moved by the realization that the King he is called to die and rise in is none other than the incarnate Word he was created to praise,

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31. This basic Ignatian principle is not limited to the time of retreat. As a matter of fact, this is the central thesis of J. Lewis, S.J., in his book *Le gouvernement spirituel selon saint Ignace de Loyola* (Bruges, Desclée, 1961). The function of the superior, according to Lewis, is basically to allow the full action of the Holy Spirit. Consequently the best superior will be the one who in the fulfilment of his role as superior is a better instrument of the Holy Spirit. The same Holy Spirit Who speaks to the subject through the Institute, talks to the superior through his subjects. Consequently, Ignatius' conception of spiritual government would consist in respecting this double action of the Spirit.

reverence, and serve. By this unified presentation of salvation-history, his commitment to his Creator and Redeemer is intensified.

ABBREVIATIONS

BAC—*Biblioteca de Autores Cristianos,* (Madrid).
CBE—*Collection de la Bibliotheque des Exercises,* (Enghien).
Chr *Christus. Cahiers Spirituels,* (Paris).
CyF—*Ciencia y Fe* (Buenos Aires).
Est Ecl—*Estudios Eclesiásticos,* (Madrid).
MHSI—*Monumenta Historica Societatis Iesu,* Madrid, (Roma).
Mnr—*Manresa,* Bilbao, (Madrid).
RAM—*Revue d'Ascétique et de Mystique,* (Toulouse).
WL—*Woodstock Letters*

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The Institute of Jesuit Sources

THE INSTITUTE OF JESUIT SOURCES is still in an early stage of development. Its chief purpose is to make the sources of Jesuit thought more readily available to the scholarly world in English-speaking countries. This will be done especially by publishing English translations of important books which have been composed by Jesuits in other languages, either in the Society's early days or in modern times. Another important purpose of the Institute is to make these books more available to our novices and scholastics. The first books to be published will pertain to spirituality; but in time books from other fields of Jesuit activity will be included.

The project owes its inception to help and encouragement given jointly in 1960 by Fathers Leo J. Burns and Joseph P. Fisher, then provincials of the Wisconsin and Missouri Provinces. It was approved by Very Rev. Father General John B. Janssens on October 20, 1960, and again, after further development, by Very Rev. Father Vicar John L. Swain on May 20, 1961. Father George E. Ganss, then of Marquette University, was appointed director of the Institute.

On October 9, 1960, Mr. James L. Monaghan made a gift of $25,000 to establish a memorial to his brother, Father Edward V. Monaghan, S.J., who died at St. Ignatius High School, Chicago, on July 30, 1922. His generous gift provided the capital which made it feasible for the Institute to begin its work. The hope is that this sum can become a revolving fund through the sale of the books published. Mr. Monaghan modestly desired his gift to remain anonymous for a time. However, he himself died at the age of ninety-five on July 26, 1963. His passing away terminated the need of secrecy.

To work out relevant details, Father Ganss spent the year 1961 in Europe. He received cordial and helpful cooperation from the Fathers of *The Way* in London, the Historical Institute of the Society in Rome, *Christus* in Paris, *Manresa* in Spain, and from other Jesuits engaged in similar work. Arrangements were completed to translate the following books, and Jesuits from many provinces have begun work on them.

SERIES I. JESUIT PRIMARY SOURCES

St. Ignatius, *Las Constituciones de la Compañía de Jesus.*

St. Alphonsus Rodriguez, *Autobiografía.*

A collection of *Fontes paedagogica Societatis Iesu.*

Nadal, *Platicas espirituales . . . en Coimbra (1561).*

Ribadeneyra, *Vida de San Ignacio.*

SERIES II. SCHOLARLY STUDIES ABOUT THE SOCIETY OF JESUS

De Guibert, *La spiritualité de la Compagnie de Jésus.*

Léon-Dufour, *St. François Xavier: Itinéraire mystique.*

Nicolau, *Jerónimo Nadal. Obras y Doctrinas espirituales.*

Iparraguirre, *Historia de los Ejercicios Espirituales,* Vol. I, 1522-1556 and Vol. II, 1556-1599.

Rahner, Hugo, *Collected Essays on Ignatius.*

Schütte, *Valignanos Missionsgrundsätze für Japan.*

Wulf (ed.), *Ignatius: Seine geistliche Gestalt und sein Vermächtnis.*

In the hope of obtaining better results from advertising, no comprehensive announcements about these series will be made outside the Society until several books are ready for distribution. Meanwhile, however, it is well that interested Jesuits know about the project.

In early 1962, to carry on his work in the incipient Institute Father Ganss was transferred from Marquette University to St. Mary's College, St. Marys, Kansas, where he is now a member of the faculty. Father John B. Amberg, Director of Loyola University Press, offered its extensive facilities for editing, producing, advertisng, and marketing the books. His kindness was accepted. Hence, although the Institute and Loyola University Press will remain independent units, the Institute will publish its books through this Press. Father Ganss now spends most of his time in the residence for writers maintained by the Press, Canisius House in Evanston, Illinois.

The translators of these books are being drawn from any or all the English-speaking provinces of the Society. But to keep administrative procedures simple, the Institute is under the jurisdiction of the Provincial of the Missouri Province, Very Rev. Linus J. Thro, S.J. He has already given much valued help and encouragement. In April, 1962, he sent a letter which describes the project to all the Fathers Provincial of English-speaking provinces.

Among the books listed, priority is being given to two because of their obvious importance. *La spiritualité de la Compagnie de Jésus by* De Guibert, translated by Father William J. Young and edited by Father Ganss, is expected to appear in midsummer, 1964. Its title will be *The Jesuits: Their Spiritual Doctrine and Practice.* The other book is St. Ignatius' *Constituciones de la Compañía de Jesus.* A rough draft has been completed, but much revision and other work remains to be done. The first drafts of four other books have also been completed; but they must remain as they are until the work on the first two books is completed.

In this formative stage the Institute must feel its way and progress must be somewhat slow. Otherwise grave mistakes may be made, especially in regard to finances. Our hope is that after more experience has been gained, publication may be much more rapid.

(George E. Ganss, S.J.)

The Ignatian Experiments in Modern Dress

IMMEDIATELY AFTER THE DESCRIPTION OF THE SIX EXPERIMENTS recommended for the formation of novices in the Society of Jesus, the *Epitome* contains the following remark: "*In his experimentis praecipua noviciatus pars sita est*" (*Ep.* 143, 1). This assessment is reinforced by the 35th Rule for Masters of Novices: "*Meminerit in sex illis experimentis . . . praecipuam noviciatus partem positam esse. . . .*"

This emphasis may come as a bit of a surprise to anyone who recalls his own noviceship as a period of almost Pachomian "retirement from the world." The striking fact about the Ignatian experiments is that they demand a high degree of *immersion* in the world, even to spending comparatively long periods away from the novitiate. Only the first of the six trials, the 30-day spiritual exercises, requires the novice to remain at home; the second and third, serving for a month in a hospital and undertaking a month-long pilgrimage without funds, are certainly to be performed extra-murally; the fourth, fifth and sixth, performing humble tasks, teaching Christian doctrine, and, for priests, preaching and hearing confessions, may or may not take the novice away from the confines of the cloister.

Importance of Extra-mural Experiments

Thus the Epitome, echoing the mind of Saint Ignatius himself, who first prescribed the experiments in the *Examen Generale,* seems to require that the subtle Jesuit synthesis of prayer and the apostolate begin to be built even in the novitiate. Neither of these two elements can be sacrificed without forfeiting the Ignatian concept of the Jesuit life. For the Jesuit, even the Jesuit novice, it would seem that, just as action without prayer is sterile, so too prayer without action is stultifying. A happy combination of spiritual formation with apostolic experience is

thus one of the most pressing needs of a Jesuit novitiate today. How and where, then, can substitutes, modifications and adaptations of the experiments be devised, which will insure that the young Jesuit, at the end of his noviceship, is not only solidly grounded in the life of the spirit, but also headed apostolically in the right direction, the direction Saint Ignatius envisioned for him?

The need of a bold approach to the experiments shows up strongly against the background of the modern Sodality movement. Experience—at least the limited experience of the present writer—shows that the most effective sodalities are those which not only teach prayer and solid devotion, but also plunge their members into real apostolic work, even such simple things as visiting a hospital on Sunday afternoon or helping Puerto Rican children with their homework. Similarly, it would seem that the training of Jesuits demands not a temporal separation of the two elements, not a postponement of all apostolic activity until *after* the basic formation is completed, but, right from the start, a skilful blending of the two, in which each element profits from and feeds the other.

Further encouragement in launching realistic extra-mural trials comes from a letter of Very Reverend Father General dated December 31, 1962, giving news of a special permission granted the Society by the Sacred Congregation of Religious. Because of the importance of the experiments in the Jesuit formation, and because it may frequently be difficult to accomplish enough in this regard in the second (non-canonical) year of novitiate alone, Jesuit novices may now be sent out on trials even in their first year, with no detriment to either the validity or liceity of the canonical year. According to the new indult,

> . . . nobis restituitur plena libertas sequendi nostras Constitutiones quod ad experimenta novitiorum, sine ullo detrimento validitatis vel liceitatis anni canonici. . . . In posterum proinde experimenta novitiorum fieri possunt etiam decurrente anno canonico novitiatus, etsi contingat iuvenes propterea per amplius mensem extra novitiatum versari; nec quidquam supplendum est si *propter experimenta* ultra 15 dies e domo abfuerint (*Acta Romana* XIV, 1962, pp. 229-230).

Moreover, the experiments seem the ideal, if not indispensable, means of introducing novices to the problems of the social apostolate. That the Society may not ignore this area of the Church's concern in our day, is clear from Father General's famous instruction of October 10, 1949. Here we learn that Ours must be taught

> . . . to see clearly the actual lot of by far the greater part of mankind. . . . It is necessary that Ours should see what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be the means by which others grow rich; to live from day to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above

> one's strength, amid every danger to health, honor and purity of soul; to be unemployed for days and months, tormented by idleness and want . . . (Woodstock College Press translation, p. 6).

Father General goes on to ordain that "the desire for a more perfect reign of justice, equality, and charity in the world should be instilled in our young men from the novitiate onwards," and explicitly recommends the experiments as a means to this end. He encourages initiative in adapting the trials—"Superiors should not be afraid to propose to me certain changes by which some of the novices' experiments may be adapted, wherever needed, to improve their formation"—and mentions some examples: begging for the poor, distributing alms "in the hovels of the poor," helping in retreat houses, and even working in factories (*Ibid.*, pp. 6-7).

Answers to the Challenge

The American novitiates have not been slow in meeting this challenge. To cite a few examples: regular hospital trials, in which novices serve as orderlies, have been instituted in the New England and Missouri Provinces. New York is arranging to send its novices to work in a home for incurables. Novices do housework in several Jesuit Retreat Houses, in the provinces of California, Chicago, Wisconsin and Buffalo. In the line of social work, the Milford Novitiate's (Chicago) program of having novices take the census in Negro parishes in Cincinnati deserves mention, as does the periodic visiting of prisons and hospitals conducted by the novices of the Wernersville Novitiate (Maryland). The province of Lower Canada (French-speaking) conducts both a hospital experiment and a pilgrimage experiment for its novices. The latter consists partly of going about from parish to parish according to a schedule revealed day by day to the pilgrims, and partly of remaining in one parish to assist the pastor.

The Bellarmine College Novitiate at Plattsburgh has likewise enlarged its program of experiments. Besides working in a Jesuit Retreat House at Auriesville, the novices undergo two other trials, one in Montreal and one in Syracuse. The two latter experiments will be reserved for second-year novices, with the *primi* sharing in the Auriesville experiment during the spring of their first year. By that time they will have been novices from six to eight months and should have absorbed a sufficient grounding in Jesuit spirituality to enable them to profit from the broadening of perspectives offered by this trial.

The *secundi* are this year spending three or four weeks in Syracuse, working as orderlies and infirmarians at a diocesan home for the aged, plus another four weeks in Montreal, where two weeks are spent at Benedict Labre House, a center for the distribution of food and clothing to poor men, and two weeks at the *Foyer de Charité*, a Catholic home for incurables. The Syracuse trial is an adapted form of the hospital experiment, while the Montreal trial might be considered to correspond in a broad sense to the pilgrimage, since the novices are housed and supported by Labre House and the *Foyer de Charité*, both of which exist

purely on alms. In addition, the Montreal trial serves as an experiment in the social apostolate, since it puts the novices in intimate touch with the lot of the poor and the suffering, who make up "by far the greater part of mankind."

The Montreal experiment is perhaps the most interesting and the richest in learning opportunities for the young Jesuit. Operating in teams of two, the novices live at Labre House itself, a former private dwelling in a run-down section of the city, operated by a devoted layman, Mr. Tony Walsh. They perform such household tasks as mopping floors, washing dishes and helping with the cooking, besides collecting, rehabilitating and distributing used clothing, and serving meals for the men who eat at the house each day. Moreover, they are brought into contact with many of the ecumenical and intellectual currents in Montreal, for which Labre House serves as a real crossroads. In their routine work and at the Tuesday evening discussions, they have the opportunity of meeting scores of people interested in pursuing a sincere and authentic Christianity by means of the corporal and spiritual works of mercy. They rub shoulders with Catholics and non-Catholics, with priests, religious, seminarians and non-Catholic divinity students, with young Jesuits of the Immaculate Conception House of Studies in Montreal, young Franciscans and young Dominicans, in addition to many dedicated lay Christians who contribute to the house by giving of their time or goods.

It was Tony Walsh who first made the Bellarmine novices aware of the existence of the *Foyer de Charité*, an outstanding example of Catholic social initiative in Montreal. Founded by Cardinal Leger, the *Foyer* has been serving the poor, sick, crippled, destitute and helpless of all faiths and all ages since 1951. Here the novices quickly learn to value the intimate family spirit and the all-pervading atmosphere of Christian joy and peace in the midst of great suffering and hardship. One of the two-man team does refectory and kitchen work, while the other serves as an orderly in the children's section.

They further acquire a new appreciation of what it means to rely unreservedly on Divine Providence, for the *Foyer*, with its more than 100 inhabitants, exists purely through gifts. No one receives a salary, and thousands of anonymous benefactors keep the place going with donations, a local dairy furnishing the daily milk supply, a private person donating each day's bread, another providing fish, another soap, another flowers for the altar, etc. Cardinal Leger has called the *Foyer* a "school of Charity," whose purpose is "to make saints." It is hoped that this unique "school" will teach the novices much in their pursuit of the socially-minded sanctity demanded by the Jesuit vocation in our day.

Additional Advantages

The experiments described seem admirably suited to the task of testing and strengthening the novices' vocation and increasing their social awareness. In addition they offer several other benefits which are not inconsiderable. First of all, the experiments help combat what many

have recognized as a perennial novitiate problem, a certain loss of contact with the realities of everyday life as faced by people in the outside world. A well-known American Jesuit professor once wryly remarked that his course of studies had been a continual shunting back and forth between centuries: for two years he had lived in the third century with the desert fathers, for two years in the sixteenth studying the fruits of the renaissance, for three years in the thirteenth following the footsteps of Saint Thomas Aquinas, after which he was rudely plunged into the cold bath of the regency to teach red-blooded young men of the twentieth. An imaginative approach to the novitiate experiments can help insure that, at least in the first two years of his career in the Society, the young Jesuit never leaves his own century. Moreover, he sees a side of modern life which he may never have experienced before and may never experience again in his course of studies, viz. the plight of vast numbers of the poor and suffering, especially in our larger cities.

A second great advantage is the acquiring of a solid sense of responsibility, both for one's own actions when placed in a different and largely unsupervised environment and for the problems of others. Novices who have undergone these trials have remarked that the greatest single benefit was simply the fact that they were on their own for days and even weeks at a time. This did not mean life without a "daily order"; indeed, the *horarium* of the home for the aged or the *Foyer de Charité* is in some respects even more rigid than that of the ordinary Jesuit novitiate. But the mere fact that they are only two in number in a situation in which they represent the whole Society, are entrusted with an important task and then left alone to do it, is a deeply maturing experience. They learn the need and value of hard work, of consistent and well-planned effort, of devotion and dedication such as they see exemplified in the lives of the priests, nuns and laymen with whom they work.

A third advantage flows from the two already mentioned. These trials help to do something positive in combating what has been called the "retardation of maturation" in the life of a novice. It has often been lamented that religious life tends to foster a certain irresponsibility with regard to community property, community projects and one's own personal life. Statistics have often seemed to show that this retrogressive process is a necessary consequence of life lived in common. By temporarily breaking the pattern of common life and offering the opportunity for exercising personal responsibility and initiative, the experiments, it is hoped, will not only impede the retardation of maturation, but even positively foster a significant growth in maturity.

The Ignatian experiments were something unique and bold in the history of the training of religious novices. It could be argued that it was precisely this boldness which was largely responsible for the effectiveness of the early Jesuits. Our present Father General is no less decisive than Saint Ignatius in stressing the value of experiments which are *really* experiments. In his letter transmitting the permission to send

novices out on trials even in their first year, he thus underlines their importance:

> Bene advertamus oportet mentem sancti Ignatii fuisse vere "probare" iuvenes, num etiamsi sibi ipsis relicti et incommodis, immo durioribus vitae adiunctis expositi, alacri et forti animo perseverare norint (AR XIV, 1962, p. 229).

Experience to date shows that the novices who have engaged in the trials described above have come back with a deepened sense of their vocation and a greater capacity for total dedication to the work of Christ's Church. There are thus solid grounds for the hope that they will perservere *alacri et forti animo* in their commitment to the task of bringing all men to Christ and Christ's message to all men.

(James M. Demske, S.J.)

Father Joaquin Vilallonga

Seventy-eight years in the service of the Holy See, the Society at large, the Philippine Mission, and in his last days, of the lepers at Culion, set Joaquín Vilallonga apart among Jesuits of the 20th century. The following account is a digest of a more complete biographical tribute which is to be paid to him in the Philippine Studies.

Miguel A. Bernad, S.J.

FATHER VILALLONGA WAS BORN ON 13 AUGUST, 1868 in the seaport town of Burriana, in the Province of Castellón de la Plana in the former kingdom of Valencia, Spain. He was one of the most remarkable men in the Society in recent times. His death on 1 February, 1963 closed an unusual career, spent in the service of the Church and the Society in several countries of Europe and Asia.

In 1910, after a brilliant course of theological studies in America and a period of missionary work and teaching philosophy at the Ateneo de Manila, Father Vilallonga began his long career as superior of men and administrator of affairs. Except for a brief interval when he was a missionary in Mindanao, this role was to last for four decades. His six years as Rector of the Ateneo de Manila placed him in contact with the most influential people in the country, and gave him charge of students who were afterwards to become leaders in various walks of life in the Philippines. The respect and veneration these students have retained for Father Vilallonga are almost universal and perhaps form the best tribute that has been paid to him in death.

In 1916, having completed his term as Rector, he was sent to the island of Mindanao to take charge of the missionary outpost of Davao. Subsequently he was recalled to become Rector of the Seminary and College in Vigan in northern Luzon.

From there he was again summoned to Manila to become Superior of the entire Philippine Mission, an office he assumed on 9 May, 1921.

It was during his term as Superior—indeed within a few months of his appointment—that a major change of personnel was effected in the Philippine Mission of the Society of Jesus. By order of Father General Ledochowski, the Spanish Fathers of the Province of Aragón were instructed to leave the Islands and to take over the Bombay Mission in India. Their place in the Philippines was taken by the American Jesuits of the Province of Maryland-New York. The first large contingent of American Jesuits arrived in the Philippines in July 1921, with Father Francis X. Byrne at their head. The first group of Spanish Jesuits left the Philippines for India on 10 November 1921.

The reasons for this major shift in men and administration may be briefly summarized here. The Mission of Bombay had been entrusted in 1855 to the Jesuit Fathers of the Upper German Province, who proceeded with characteristic vigor to erect schools and mission stations in the immense territory comprised in the Mission. By 1914, when the First World War broke out, there were 130 Jesuits and a fair number of secular priests working in the territory. Of the Jesuits, 100 were Germans, the rest Swiss. Upon the outbreak of war the British government in India removed the German Fathers from their mission stations: 77 of them were repatriated, the others interned. The loss of so many priests was a serious blow to the Mission, and an attempt was made after the war to send American priests to India from the Province of Maryland-New York. The Americans, however, were unacceptable to the British government in India. The fact that many of the American Jesuits bore German or Irish names may have had something to do with this refusal. In the meantime, a growing demand for English-speaking Jesuits was being felt in the Philippines, where the United States had replaced Spain as the occupying power, and where American Protestants were posing a serious threat to the Faith of the Catholic Filipinos. As early as 1906, the Apostolic Delegate to the Philippines, Monsignor Agius, had written to Father General Francis Wernz, praising the work of the Jesuits in the Philippines, but

suggesting that English-speaking priests were badly needed to conduct English-speaking schools, to counteract what he termed in those unecumenical days "the ravages of Protestant and other sects."

Thus, the exclusion of the American Jesuits from India must have seemed to Father General Wlodimir Ledochowski a providential event: it seemed a logical move to send the American Jesuits to the Philippines, and to transfer the Spanish Jesuits from the Philippines to the abandoned mission fields in India.

Logical though it was, the change was not without psychological and cultural difficulties for everyone concerned—Spaniards, Americans, and Filipinos. But the difficulty might have been much greater than it actually was, had it not been for the fact that during the years of transition from 1921 to 1926 the Philippine Mission was governed by Father Vilallonga, a man recognized for his unusual tact and diplomacy.

By 1926, when Father Vilallonga left the Philippines for prolonged consultations with Father General, he was 58 years old; he had spent 41 years in the Society, 27 of them in the Philippines; and he had governed two colleges as well as the Philippine Mission itself. This, in itself, would seem to be sufficient work for a lifetime: but in Father Vilallonga's case it was only the end of the first half. More was to come in other lands.

Visitor for the Holy See

Father Vilallonga left Manila in September 1926 and was in Rome as a guest of the Curia from 3 October to 12 November. He then proceeded to Spain for his first visit to his homeland since 1901. There, on the feast of St. Francis Xavier, 3 December 1926, he assumed office as Provincial of the Province of Aragón.

His term of office was not long: three years and a half, of which only two and a half years were spent in Spain. But that period was punctuated by several notable events:

First, the transfer of the Philippine Mission from the jurisdiction of the Aragón Province to that of Maryland-New York was made definitive by decree of Father General, dated 2 February 1927, and implemented at Easter of that year.

The second, and perhaps more notable event was an extraordinary visit to the Province of Aragón made by Father General (Ledochowski) in person. He remained in Barcelona for over a month, from December 1928 to the end of January 1929. Upon his departure from Spain, Father General left in Father Vilallonga's hands two letters addressed to the members of the Province. The tenor of these letters would seem to indicate that the purpose of this unusual visit was connected with separatist tendencies in the Iberian Peninsula and the kind of ministries that Ours were to undertake.

While still Provincial, Father Vilallonga received an extraordinary assignment from the Holy See: in March 1929 he was appointed Apostolic Visitor to the Philippines. Accordingly, leaving his Socius to govern the Province in his absence, he left for Rome to receive a briefing on his mission. He was in the Holy City from the 16th to the 20th of May.

The newspapers attached special significance to Father Vilallonga's visit and hailed him as "the eyes and ears of the Pope." He was given much favorable publicity both in Manila and in some of the provincial capitals. His visitation lasted over a year, during which he went to all the important regions in the Islands, being received everywhere with enthusiastic welcome by officials of Church and State as well as by the alumni of the Ateneo de Manila. It is said that, to facilitate his visit to the Jesuit chaplains in the Leper Colony on the island of Culión, General MacArthur placed his hydroplane at his disposal.

The precise nature and purpose of Father Vilallonga's mission was known only to a few and was never publicly disclosed. The fact, however, that his appointment came from the Sacred Congregation of the Consistory would seem to indicate that the bishoprics were among the special objects of his visit. Subsequent events tended to confirm this view. The Philippines was at that time only one ecclesiastical province, with the metropolitan see in Manila and suffragan dioceses in Cebu, Naga, Vigan, Jaro, Lipa, Calbayog, Zamboanga, and Lingayen, with a Prefecture in Palawan. A reorganization began shortly after Father Vilallonga's visitation was ended: one bishop resigned, the diocese of Zamboanga was divided into two, the diocese of Cebu was raised to the rank of a second

metropolitan see. In subsequent years more dioceses were created. In the reorganization, two Jesuit bishops were appointed: Bishop Luís del Rosario of Zamboanga, and Bishop James T. G. Hayes of Cagayan.

Towards the close of his visitation, while he was still in Manila, he was relieved as Provincial of Aragón and his successor took office on 28 July 1930. Father Vilallonga, however, received another appointment, that of Visitor of the Jesuit Missions of Bombay and Poona (the one under the Aragón Province, the other newly restored to the German Jesuits). Accordingly, he left Manila on 16 August 1930 and proceeded to India where his visitation lasted until the 1st of November. Thence he returned to Rome to submit his report to the Holy See concerning the Philippines, and to Father General concerning the Philippines and India. He was in Rome for almost two months: from mid-November 1930 to mid-January 1931.

He returned briefly to Spain, but was again in Rome from 21 April to 6 May, for Father General had again given him a new assignment. Being then 63 years old, with 46 years in the Society behind him, Father Vilallonga began, for the third time, a new life: that of a missionary in India. There, on 14 June 1931, he assumed office as Superior of the Bombay Mission.

Service in India

Father Vilallonga spent the next eighteen years as major superior in India, first of the Bombay Mission, and later (after that mission was dismembered) of the Mission of Ahmedabad. During that time he made periodic journeys to Rome as *Relator* for the various Congregations of Procurators.

The Bombay Mission which Father General transferred formally to the jurisdiction of the Province of Aragón on 2 February 1922 was an immense territory which included what today are separate jurisdictions: Bombay, Poona, Ahmedabad, and Karachi. The first dismemberment of this vast territory was made on 25 October 1929 when Father General separated the Mission of Poona from that of Bombay and restored the former to the Fathers of the Upper German Province. The remaining territory, however, was still very large, and when

Father Vilallonga took over his Superior of the Bombay Mission, he had—in 1932— only 54 Jesuit priests, 59 scholastics, and 21 lay brothers for all the projects of the Mission, which included several schools. The number of priests was increased to 73 in 1933—still too small for the work in hand. In 1934, the Congregation of Propaganda created Ahmedabad into a separate ecclesiastical jurisdiction, with Father Vilallonga as Ecclesiastical Superior, exercising likewise the function of Reguar Superior of the Jesuit Mission. The separation of the Mission of Ahmedabad from that of Bombay became definitive by decree of Father General. The Mission of Karachi was entrusted to the Franciscans.

Thus, Father Vilallonga's position in Ahmedabad (like so many things in that unusual man's life) was unusual, for he held in his hands the two-fold jurisdiction of major religious superior and *ordinarius loci.* In that dual capacity, he consecrated his Mission to the Sacred Heart in 1936.

By thus combining the two-fold jurisdiction in the hands of one man, the Holy See was doubtless trying to avoid the inconveniences consequent upon the divided jurisdiction which had so plagued the Catholics of Bombay. The arrangement suited Father Vilallonga admirably, and he governed Ahmedabad in that dual capacity for fourteen years. When he resigned his duties in 1949, the two-fold jurisdiction was separated. As Religious Superior he was succeeded by Father Gregorio Conget of the Province of Tarracona; as Ecclesiastical Superior he was succeeded by Father Edwin Pinto, S.J. who was consecrated the first bishop of the new episcopal see of Ahmedabad.

Father Vilallonga, thus freed from his duties in India, asked for and obtained a special favor: he was allowed to return to the Philippines to spend his remaining years as chaplain to the lepers in Culión. He was then eighty-one years old.

Last Days

The rest of Father Vilallonga's life can be briefly told. He went to the Leper Colony in Culión when he was 81: he left it to go to the hospital in Manila when he was 94. During those thirteen years he did not want to leave the island, even for a short time, for fear lest he should die away from the

leprosarium: for his dearest wish was to die among the lepers and be buried with them. He did however, leave the island for a few times, for health or business: but it was with great reluctance, and upon orders from superiors.

His regular routine in Culión has been described by Father Pedro Dimaano, S.J., his superior there, who had been a novice when Father Vilallonga was ending his six-year term as Rector of the Ateneo de Manila. Father Vilallonga (he says) went to bed early at night, slept for seven hours, and began his day at 3:30 in the morning. He said Mass daily for the Sisters, doctors, and nurses; before Mass he heard confessions. By 9 o'clock a.m. he was ready to walk slowly down hill to the leper colony proper, to visit and console the patients in the hospital wards, and to hear their confessions. He would then walk back, more slowly and using a cane, uphill to the chaplains' quarters. In the afternoon he said his Office. At dusk he said the Rosary—the fifteen mysteries—before the Blessed Sacrament.

On Sundays (continues Father Dimaano) and on holydays, he preached the customary homily at Mass (in English) in the chapel of the chaplains' house, and in the evening he gave Benediction there.

Father Dimaano adds a few reflections which perhaps may be worth quoting verbatim: "The secret of his long and happy life, I believe, was chiefly due to his methodical way of strictly following his prearranged schedule for spiritual and other duties . . . In spite of his already advanced age at the time, he was always faithful to these duties and did not seem overtired. Beside being very humble, he was very discreet in dealing with people. I never heard him talk about his past successes in life. If he made many friends among externs, even among the rich and powerful . . . it was simply due, I presume, to his excellent quality of dealing very kindly with people, rich or poor, big or small. He was born a diplomat, I think. He made steadfast friends because he took care to make contacts with them as often as possible. While in Culión, when he could by himself hardly write letters to his friends or former benefactors, he engaged the services of a Culión employee and typist for letter-dictation."

Father Dimaano's comment is interesting because it reflects

the general opinion held of Father Vilallonga by those who knew him. It is only honest to add that there are some Jesuits who have reservations about Father Vilallonga: he was (they say) too much of a diplomat.

Even in his retirement in Culión, a few signal honors pursued him. In February 1959 he was brought to Manila to be the guest of honor at the Centennial Banquet of the Ateneo de Manila. In August of that year, he was again brought to Manila to receive the Ramón Magsaysay Memorial Award for Public Service. The gold medal and citation were accompanied by a handsome cash award. In December 1960 he was again summoned to Manila to receive from the hands of the Apostolic Nuncio, Archbishop Siino, the medal *Pro Ecclesia et Pontifice.* The ceremony was held in the Chapel of St. Thomas More of the Ateneo de Manila, and in the reception which followed, the toast was offered by his former student and constant friend, Senator Claro Recto.

Finally, in September 1962, at the Ateneo de Manila Auditorium, he received a decoration from the Spanish Government at the hands of the Spanish Ambassador, Don Jaime Alba. It was the *"Encomienda de Isabel la Católica."*

Perhaps, closest to his heart, however, was a different kind of honor. On the occasion of his 70th year in the Society—in 1955—a faithful friend of his conceived the idea (since Father Vilallonga would not come to Manila for the celebration) of bringing his friends to him in Culión. So with great patience and considerable expenditure of time and energy, a tape-recorded message was obtained from a large number of Father Vilallonga's friends. These were brought to Culión and on two successive evenings the taped messages were played back to Father Vilallonga, who subsequently sent back his response.

On October 1962 he suffered a fall in Culión and had to be brought to Singian Clinic in Manila for treatment. There, three months later, on the 1st of February 1963 at 2:25 a.m., he died. The funeral Mass at the Ateneo Chapel on Padre Faura Street was said by Father Provincial, Francis X. Clark, who also officiated at the burial in the novitiate cemetery at Novaliches. His death received prominent notice in the newspapers, some of which mourned his passing in their editorials.

Books of Interest to Ours

A THEOLOGY OF HISTORY. *By Hans Urs von Balthasar.* Translated from the second German edition. New York: Sheed and Ward, 1963. Pp. X-149. $3.50

This book, closely packed with seasoned wisdom, outlines an entire theology of history centered about Christ as norm and prototype. Perhaps some of the wealth of these pages can be indicated by a brief summary.

In an introductory chapter Urs von Balthasar lays down his main theses. Reason, he holds, cannot construct a valid interpretation of history since it can find no adequate norm. An individual human person cannot be the norm, for he is but one limited realization of the specific nature. Abstract human nature is not an apt norm, for it prescinds from the concrete, which is the very stuff of history. Nor is God himself the norm, for he is above history. Hence the only possible norm is the miracle which philosophic thought cannot achieve or verify—the existential union of God and man in one subject, the Incarnate Word.

Christ's mode of time is exemplary. The subjection of his human nature to spatio-temporal conditions, including his total receptivity to Israel's religious heritage, is an extension into the created order of his eternal obedience to the Father. But Christ's relation to history is creative as well as receptive. By his free redemptive action he both gave meaning to the prophecies which had preceded him and set the pattern for the future history of the Church. Christ's Spirit, active in the Mystical Body, applies the concrete norm of his existence to the situations of the individual faithful. The sacraments have a special role in drawing the faithful into the archetypal deeds of Christ himself, fashioning them as his disciples. The Holy Spirit acts with sovereign liberty in drawing new treasures out of the deposit of revelation and in raising up appropriate models of sanctity in every age. "The saints are tradition at its most living".

Christ's relation to mankind is a dual one. He affirms the values of creaturely existence and at the same time transfigures it by contact with his divinity. He therefore introduces into the human community an inner tension which must express itself by two distinct states in the Church—the religious and the lay. The religious state embodies the self-surrender of nature to God's transcendent intervention; the lay state reflects the fulfilment of created nature in Christ. He, as the center of

time, is the point at which sacred history, bursting the wall of partition set up by the Old Law, flows forth over the whole of human and cosmic history. Beyond this earth, the ethereal powers themselves are subjected to the Kingship of God. In the light of this knowledge, the Christian can identify the ultimate subject of human history:

> It is Christ and the Church, and, through them, integrated in them, both the consciousness of mankind as a whole and at different epochs (with the cosmic "powers" in the background) and the personal consciousness of the individual. In explicit and implicit faith this personal consciousness (which cannot be separated entirely from that of the epoch) can share in the consciousness of the Church, who through obedience remains always in sympathy with her Lord and Head.

As will be apparent from this quotation, this book does not make easy reading. The style is involved, the vocabulary ponderous, and the philosophical background unfamiliar to most American readers. The vast range of the book and its extreme compactness increase the need of concentration.

Yet no one interested in Christology or in the theology of history can afford to overlook this volume. The analysis of Christ's own mode of time opens up new vistas into his religious consciousness as the exemplar of what ours should be. And the idea that Christ is the ultimate norm of all history is extremely stimulating. A common difficulty in many philosophies of history is their failure to resolve the tension between personal liberty (which refuses to be systematized) and the demands of the system. If there is room for a concrete interpretation of history, through the kind of existential logic here proposed, the liberty of God and man can perhaps be integrated into the overall pattern. The whole of human history, insofar as it is subsumed into sacred history, has its center of meaning in the Christ event. The precise extent and mode in which individual occurrences will conform to the model cannot be deduced in advance. Even after the event, accurate discernment would seem to call for some kind of connaturality.

This book is a sketch rather than a finished theology of history. Can it ever be finished? Father Urs's principles scarcely lend themselves to a global panorama such as Augustine and Bossuet, each in his own style, achieved. But it would seem fair to ask that a theology of history should throw light upon the actual course of human events. The author's failure to consider particular happenings, from the Ascension to the present day, leaves one wondering how far his method really serves to interpret the concrete stuff of history. Perhaps this gap will be filled in by some future, expanded edition, such as seems to be promised in the preface. The theoretical principles so brilliantly set forth in this volume cry out for applications to the factual data.

AVERY DULLES, S.J.

Times of Grace: the Sign of Forty in the Bible. *By Roger Poelman.* Translated by D. P. Farnia. Introduction by John L. McKenzie, S.J. New York: Herder and Herder, 1964. Pp. 189. $3.95.

"The revival of patristic interpretation has not been received with enthusiasm by students of the Bible," the American introduction acknowledges. "Poelman's approach is bold; indeed, some will think it rash. . . . He is willing to venture into areas of unproved hypotheses. [But English readers'] understanding of the Bible and of contemporary studies will be enriched by such works".

It is not apparent why a key-word of the French title was suppressed in the present subtitle. It was "the biblical sign(ificance) of the forty *days*" rather than of "the *number* 40". That is somehow less dismaying to those who look in the Bible for the facts and human motivations of salvation-history and not for cabalistic symbolisms. To such an expectation corresponds the author's admirably sober and factual treatment.

Emphasis on "the mystic forty" as a *number* or a "sign" is prominent chiefly in the middle chapter and as a commentary on Paul's tropisms in First Corinthians 10, 1-5.11. Even here we find a healthy realism in setting forth the facts and narratives upon which Paul bases his typology. The crossing of the Sea of Reeds is both "more simple and more divine, more natural and more supernatural" than the childish scene in the film *The Ten Commandments* (p. 77). Similarly the desert-sojourn, the manna, water from the rock, the pillar of light.

This key chapter is preceded by four on Noah, Moses, Elias, and Jonas. The exegesis of the respective passages is set forth with all desirable objectivity. Some apparent parallels from other epochs of salvation-history are chastely juxtaposed. Beyond furnishing a principle of selection for meditation-themes, the fact that some major events connected with these leaders took forty days or years is not cudgeled.

Even this moderation might perhaps be queried. Forty as a round number in the Bible is so *very* frequent that it seems roughly equivalent to "a certain number." We think in terms of dozens or hundreds; they thought in terms of forties. Five examples could have been added from the book of Judges alone, incidentally making up a total of years which no modern chronology could utilize.

Surely if we today came across the word "several" a dozen times in some description of a marvelous event, we would never be tempted to see a hidden meaning in this: And yet our several stands midway between a couple and a dozen, being thus vaguely equivalent to *seven*, a "lucky" number, though the etymology of several (from *separate*) is entirely different. I fear that to make an issue of how many important things in the Bible are measured by forties is rather like marveling how many eventful centuries had a hundred years.

After the Old Testament come three chapters on the New: Christ's Fast, the Risen Life, and the Church's Lent. Here too we find sound exegesis and unobtrusive comparisons. There is no controversy, yet the assertions are deftly formulated to leave problematical what is problematical. There are occasional exceptions; thus p. 132 puts the

relevance of modern Quruntal to the wilderness of Christ's fast more cautiously than p. 11, yet in turn makes the scenes of his baptism unduly categorical.

As a manual of Lenten meditations, it might be suggested that the book should present the final chapter first. We have plainly on p. 175 a consideration suited to Ash Wednesday. These thoughts will be more opportune to get us into the spirit of Lent, though pages 185-9 may suitably be reserved for Passion Sunday.

ROBERT NORTH, S.J.

The Christian Commitment: Essays in Pastoral Theology. *By Karl Rahner, S.J.* Translated by Cecily Hastings. New York: Sheed and Ward, 1963. Pp. vi-218. $4.50.

This volume of seven essays is a translation of the first part of a large collection of essays which have an especially immediate pastoral significance. The first three essays are brilliant contributions towards a theology of the social order. They should be read by everyone who is concerned with the relation of the Church to contemporary society in any of the many dimensions which this relation assumes today: the relation of the Church to the underprivileged, to labor, to public morality, to international problems, etc.

The first essay analyzes the situation of Christians in the modern world and emphasizes two elements in this situation. First, today's multi-dimensional social order offers a huge range of possibilities for human realization that the gap between universal Christian principles and the various ways of putting anyone of them into practice has become as wide as these possibilities. Since his universal Christian principles often cannot be used to determine what choice is to be made, the individual Christian is faced, as never before, with the task of personally committing himself to live by his Christian principles within whatever choice he does make. Secondly, the personal commitment thus demanded is made more urgent and difficult because the Christian of today lives in the midst of a highly secular and often anti-Christian culture. Consequently, he finds himself in a diaspora situation. The Christian cannot simply approve of this diaspora in advance since its coming into being involved guilt, but neither can he reject it by retreating into a ghetto or by assuming an intolerant attitude towards it. Rather, he must adjust himself to it. This adjustment can be made only if he makes a free, personal decision for Christ and witnesses to Him as he lives out his life in faith in the midst of this secularized and yet redeemed order of creation.

Since the whole created order is meant to be taken by grace into the life of God through the activity of men, this diaspora situation gives an added importance to the lay Christian in our day. In his second essay Rahner finds the theological basis for these themes in the relation that exists between the orders of redemption and creation.

The third essay works out in greater detail the significance of the individual Christian in redemptive history and furnishes a more explicated

theological basis for it. The basic problem is the relative opposition which exists between the individuality of the grace-endowed person and the universality of the institutional Church. In the hope of lessening this opposition Rahner pleads for a renewal of the apostolate of individual pastoral care. He does not mean that type of individual apostolate which is rightly mistrusted because the apostle is not working "at the level at which a man in his inmost heart decides for God". Rather, Rahner is speaking of the pastoral care exercised by one who is not content with dealing with souls merely at the institutional level of the mass apostolate but desires to appeal to the individual person at that deeper, interior level within him, where the Holy Spirit is already at work and who does so by witnessing to this same Spirit as He dwells in his (the apostle's) innermost being.

Another very valuable essay shows the intrinsic relation between certain Eucharistic devotions (visits and thanksgivings after Mass) and the sacrament of the Eucharist as food given to be eaten. This essay can furnish precious material for an excellent spiritual conference.

The translation reads very well. This volume was published in England under the title *Mission and Grace,* Volume I.

JOHN J. MAWHINNEY, S.J.

A New Generation: American and Catholic. *By Michael Novak.* New York: Herder and Herder, 1964. Pp. 250. $4.50.

A New Generation presents a series of essays by Michael Novak which appeared in such periodicals as *Christian Century, The Commonweal, The New Republic,* and *The Nation.* Jesuit readers will be most drawn to the essays on "The Priest", "The Secular Campus", and "The Nun in the World". Author Novak does not flinch before such formidable and diverse tasks as developing an academic co-operative program between Fordham and N.Y.U. and launching a new epistemology which he calls "Christian Empiricism". Such a range of interests presents a problem for the reviewer who hopes to state clearly the contents of the book. The most expedient solution is to quote salient sentences suggesting the over-all impact of the reflections of this angry (and very intelligent) young man.

"It should be remarked that even his [the Pope's] infallible, *ex cathedra* statements are not frozen footprints, fixed and never changing, but rather gradations on a scale of clarification, representing the Church's best understanding of its faith at any given time" (p. 30.). "But at what point can the young priest draw the line in being a regular guy? Where does his identification with the laity begin and where does it end? . . . It is difficult for the priest to find himself" (p. 55.). "Before, the favorite image for the Church was the mother caring for her child. It is perhaps time to use also, along with the first, the image of the maiden preparing herself for marriage: so has the Church these recent centuries awaited the growth of Western Culture to manhood" (p. 67.). "There is nothing more striking about Latin Scholasticism

than its doctrine of 'prudence,' by whose rubric it is often ruthless and unscrupulous in action, while professing eternal values untarnished by the claims of the human situation" (p. 103.). "The observer does not often get a sense of freedom, creativity, social consciousness, joy, from the religious he meets. He gets rather (it must be confessed) the sense of organization, tiredness, professionalism, the piety of brochures and building-fund campaigns" (p. 200.). "Our existence is an imprisonment, and redemption is not utopian freedom but freedom that suffers. One must *stay* in the world. One must stay in and experience blind power and the play of unknown possibilities" (p. 247.). "We could do no better than humbly admit what we are, preach it even on the housetops, our disfigurements in Christ as well as our beauty in Him" (p. 248.).

John A. Rohr, S.J.